

PROVERBIA HN.

The

Prouerbes of

HN. Which Hee in the

Dayes of his Olde-age; hath set-
fourth as Similitudes and
mysticall Sayings.

Translated out of Base-almayne.



I will open my Mouth in Prouerbes or Si-
militudes, and declare-fourth the Actes which
haue ben don of olde. Psal. 78. a.

To the Children of Loue and the vpright
Disciples of Iesu Christ, it is geuen to vnder-
stand the Mysterie of the heauenlie Kingdom:
But to Such as are ther-without, it is not gee-
uen, For-that-cause, all thinges chaunce vnto
them in Similitudes and Prouerbes. Math. 13. b
Mark. 4. b. Luk. 8. b.

3 1574

28
17
75
2

gallons

$$\begin{array}{r} 63 \overline{) 2213} \\ \underline{129} \\ 32 \end{array}$$



The Prouerbes of HN.

These are the Prouerbes and mysticall Sentences of HN. which hee ; in the Dayes of his Olde-age; hath spoken or vttered-fourth, nakedlie and vncouered, before the Childzen of the Kingdom and howse of Loue. But before such as are ther-without, in Similitudes or secret Sayings.

The First Chapter.

In the Begin-
ing of the Creation of
Heauen and of Earth * and a Gen. 1. a.
of the Garnishing of the same
and of the * Man Adama, b Gen. 1. c.

God opened or declared the
first Thorowe-breaking of
his true Light, vpon the Earth: and ther was not
in Heauen nor on Earth nor with the Man, any-
moze but one Onelle Beeing of God: and that
same, knew by the Man nothing-els but Good /
sawe also nothing-els but Good / and did also no-
thing-els but Good.

The Linial-
dissent of the
Passing-ouer of
the Light vpon
the Earth, from
the Beginning
til-vnto the
Ende or Perfec-
tion.

2. But now besides thissame, the Man tooke
on him * to knowe that which hee knew not / to see, c Gen. 3. a.
that hee sawe not / and to doo, that hee did not.

¶ 2

And

And thatsame which was nothing, was the Euell
 d Sap. 1. b. 2. c. or Vngodhynes / which ^a the Man, in his falling-
 away from God, fel-vnto / wher-through also, the
 same Knowledge wrought in the Man, the Euell
 or That which is vngodlie / because hee knewe or
 vnderstoode not Thatsame which is nothing, as
 Nothing / and sawe not into it, as Nothing: but
 accepted thesame for Something / and vnderstood or
 conceaued thesame Knowledge, partlie for Good /
 and partlie for Euell.

3. And thzough thesame Science or Knowledg,
 the Man intermixed his Beeing and Memozie
 e Gen. 1. c. 2. 2. which were in all, ^a Good; with the Nothingnes
 b. c. or That which was nothing, being ^f voyde of Bee-
 f Gen. 3. a. b. ing and Life / which also was nether Nature nor
 Elementish / nether had it any Memozie or Vn-
 derstanding. And That was the Euell or Vngod-
 hynes, infixed-of: or besides; ^f Good or that which
 is Godlie / the Death, instead of the Life / the Lye,
 instead of the Trueth / the Darknes, instead of the
 g Gen. 3. a. b. Light / and the disobedient Knowledg which ^a the
 Serpent requireth, instead of the Obedience which
 God requireth: and thesame disobedient Know-
 h Eccl. 37. a. ledg, is the false Light / wherthzough ^b the whole
 Worlde, is so becom repleanished with Falshod /
 and wherwith also the Man: as consubstantiated;
 hath intermixed himself / and which also hath open-
 ed his Eyes, to his owne Self-seeking: and hee is
 ther-through becom seeing, of that which hee yet-
 notwithstanding sawe not / and knowing also, that
 which hee yet-notwithstanding knew not: and
 friends

euensō through the same false Light of the disobedient Knowledg, Adam tooke on him : against God and the Requiring of his Word; to be¹ wylse and i Gen. 3. a. Knowledgfull himself, as God : and euensō : according to his taken-on Knowledg ; hee knew both Good and Euell : hee sawe also Good and Euell : hee did likewise Good and Euell : and brought-fourth also² good and euell Childzen. k Gen. 4. a.

4. See / euē-thus ther was with the Man, vpon the Earth / as-well Darknes, as Light / so-well Falshod and Decit, as Singlemyndednes and Faithfulness / and as-well Disobedience, as Obedience : So that by that occasion / ther was on the Earth, as-well Death, as Life : and the Childzen of Adam walked-fourth partlie singlemyndedlie and obedientlie, in the Light / and were inclined¹ to the Good : and partlie also subtilie / and des¹ l Gen. 4. a. b. c. ceitfull, in the Darknes / and were inclined to the Euell : And those were the Frutes^m of the Good m Gen. 3. a. and of the Euell / wherthrough the Iniquitie hath so ouer-measurablie² multiplied itself euery-where, n 4. Eldr. 4. c. among the Childzen of Men.

5. Howbeit / the Good Frutes increased them continuallie, in the Light / and in the Obedience which God requireth : and the Euell Frutes increased them continuallie, in the Darknes / and in the disobedient Knowledg, according to the Requiring of the Subtil-prudentie of the Serpent. But the Euell Frutes^o augmented or increased them o Gen. 5. 6. a. into many Multitudes vpon the Earth : So that the Euell Frutes became many-moe, in the Dark

nes/ then the Good Fruites, in the Light. And so
in proesse-of-time, the Euell Fruites with the sub-
till Knowledg in the Darknes, tooke-on to them
the Dominion and Violent-power, vpon y^e Earth.
And it had euenso his Fourth-going or Continu-
aunce-of-course, till vnto Noe.

B 6. **W**ith Noe God declared vpon y^e Earth,
the Seconde Thozowe-breakeing of his
true Light: and made with thesame Light, a Sep-
eration, ¹ betwixt the Good and Euell Fruites/
and betwixt Those that liued according to the In-
stitution ² of Seth, and were of the right Stocke of
the good Beeing of God / ³ and Them which had
corrupted the Waye of the Fleash / and liued after
the Lustes of their Concupiscence / and were of the
Stocke or Rase of the Wicked.

7. Likewise, at thesame time of Noe, the Lorde
destroyed all Fleash that had ¹ corrupted his Way,
in the Euell and in the Darknes. And so it became
knownen and manifest / that the Feare of God, was
or rested with the ¹ Good Fruites in the Light, and
that ther was nothing but Feare of the Euell, with
the Euell Fruites in the Darknes. And ther-out it
proceeded, that the Euell / and the Degenerated fro
their right Stocke, enterprised to make-them For-
tresses-of-strength / and ¹ sought their Honour and
Preseruation thzough the Workes of their owne
Handes. But God was the Strength and Pres-
seruation of the Good.

8. And the Euell or Degenerated from their
right Stocke, ¹ multiplied them againe into many
Muly

p Gen. 6. e.
4. Esdr. 3. b.

q Gen. 4. e.

r Gen. 6. b.

s Gen. 6. b. 7 c

f Gen. 9. a. b. c

t Gen. 11. a.

v 4. Esdr. 3. b.

Multitudes / and into manifolde Generations vpon the Earth. And the Lorde with his Good Frutes, reserued or kept vpon the Earth nomore but one Stocke or Generation^x that feared Him / and liued x Gen. 11. c. d. according to his Lawe: and that was the Generation of Sem, out of Noe. And it had euensō hys Fourth-going, till vnto Abraham.

9. **W**ith Abraham God declared, & Third C
Thozowe-breaking of his true Light
vpon the Earth: and made with thesame Light, a
Disseuering or Cleere-distinction, ^y betwixt hys y Gen. 12. 13. b
People: which hee chose vnto him as peculiar, to 14. b. 17. a. b.
an holie People; / and the many-manner of People
and Generations of the Heathen. And God set his
Couenant betwixt Him and his People / and made
therewith a Difference, betwixt his People and the
vncircumcised Heathen: and God increased and
multiplied his People: the Seede of Abraham:
into ^z twelue Generations or Trybes: and they z Gen. 35. e.
dwelled in the ^a Lande of Egypt, wher they^b were 49. a. b. c. d.
heald-in-sublection by the Wicked. And it had e^b a Gen. 47. a. b
uensō his Fourth-going, till vnto Moses, ^c which c Exod. 2. a.
releassed the Seede of Abraham, from that Dio
sent-power / ^d and lead them out of the Lande of d Exod. 12. 13.
Egypt. 14.

10. **W**ith Moses God declared, the Fourth
Thozowe-breaking of his true Light,
vpon the Earth. and also manifested thereby, which
were his ^e Ordinaunces / Lawe / and Rites, wher e Exod. 19. 20.
in his People had alwayes liued / and who were a. b. c.
the right Ministers of the Priestes-office of hys
Lawe.

Lawe. And hee made euenso : with thesame Light
a cleere Unfolding, who they were that loued God
and his Lawe or Ordinaunce / and beleued Him.
and who dispised Him & his Lawe or Ordinaunce/
and beleued not. And it had euenso his fourth-
going, till vnto ¹ Samuel, ² Dauid, and ³ Salo-
mon : the Kinglie Seate of the godlie Maiestie : /
and till vnto Gods holie Propheates, vnder the
Obedience of the Kinglie Lawe of the Maiestie of
God / and of the Ordinaunce of thesame Priesthod.

D II. **W**ith Samuel, Dauid, and Salomon
the Kinglie Seate of the godlie Ma-
iestie : / and with Gods holie Propheates, vnder
the Obedience of the Kinglie Lawe of the godlye
Maiestie / and of ⁴ Ordinaunce of thesame Priests-
hod, God declared the fift Thowre-breakeing of
his true Light, vpon the Earth. And hee made
known and manifest with thesame Light, ⁵ Seate
of his godlie Maiestie : Also euidentlie expressed,
who should builde a Temple or howse of his
Dwelling, ⁶ for Him and his Name / and should
possesse the Seate of his Maiestie, on the Earth :
and who were meete for to minister the Priestes-of-
fice / and to witnes-fourth his Woorde / and were
sent of Him to that ende : and who were ⁷ not meete
for to minister the Priestes-office / and for to wit-
nes-fourth the Woorde of the Lorde : nether-yet
sent of Him. And that had euenso his fourth-go-
ing, till vnto the Destruction of Ierusalem, ⁸ of the
Temple of the Lorde / and of the Kinglie Seate of
the godlie Maiestie vpon the Earth. and till vnto
the

f 1. Reg. 3.
g 1. Reg. 16.
h 3. Reg. 2. b.
i. b.

i 3. Reg. 3. b.
6. a. b. c. d.
8. a. b. c.

k 3. Reg. 13. 18
d. e. 22. c.

l 4. Reg. 25. b.
2. Par. 36. c. d

the Kinglie Prince Zorobabel in Babilon.

12. **W**ith Zorobabel in ^m Babilon, God ^m Agg. 1.2. declared the Sixth Thozowe-breakeing of his true Light, vpon the Earth. And made with thesame Light a cleere Diuersitie, by whom his Vision of Peace was / wherthzough the Citie of Ierusalem and the ^r Temple of the Lorde, should be ⁿ 1. Esdr. 3. c. 4. buylded a-new / and the People of ^s Lorde bzought ^s 2. 6. 2. b. againe ther-vnto : and by whom the Vision of Peace was hidden / and to whom the Darknes oz Blindnes was com / wherthzough the People were lead-awaye, from the Vision of Peace / from ^o 1. Esdr. 1. 9. a. the Temple of the Lorde / and from their Lande-of-in- ^{10. a.} heritaunce : ether Heritage ; of God . as also were heald-captiue ^p 2. Par. 33. b. in Babilon , and liued in a confused Intanglement : in such-sozt / that they : by that occasion ; were scattered so far-abzode in the sozraine Regions / that they were not all bzought againe, to their Land-of-inheritaunce of God : but many of them remained dispersed in the straunge Countries / wheras they could not beholde the holie ^q Psal. 137. 2. Citie Ierusalem, noz the Temple of the Lorde / noz-yet the Stoole oz Seate of the godlie Maiestie nether-yet offer-vpp oz bzing their Oblation and Guites to ^s Lorde, in his Sanctuarie : noz sing their Songes of Sion. And it had euenso his Fourth-going till ^r Math. 1. b. vnto ^s Iesus Christ, in the Passe-ouer of his Suffering and ^s Death of the Crosse, to the Entraunce ^s Math. 27. c. into his Glorie ^s at the Right-hand of God his ^t Mark. 16. b. Father, in the heauenlie Becing : from whence hee ^s Luk. 24. f. powzed-fourth ^s his holie Spirit on his Disciples / ^s Act. 1. b. ^v Act. 2. 2.

x Iohn. 15. c.
AA. 1. b.

y AA. 10. 17. c.

To the end that they : through the same holie Spirit ; should be his Witnesses* and euen so publish to the People of the Lorde, their Releassing / and the Mercie-seate of the godlie Maestie . and that the same was¹ for to com vnto them : from the Right-hand of their God ; vpon the Earth. as also that God : at the same time ; wolde iudge the whole Earth with Righteousnes.

E 13.

z Iohn. 9. c.
AA. 1. b. 10. d

a AA. 2. d. 3. c.
4. 5. c.

b AA. 17. d.

c Esa. 16. b.

With the same Iesus Christ and hys Witnesses, God declared the Seventh Thorow-breakeing of his true Light, vpon the Earth : and made with the same Light, a Diuersitie of sensible Notice, with whom the vpright² Faith of Abraham, and the Anointing of the holie Ghost, was : who were the right Childzen of Abraham : and who acknowledged Iesus Christ, to be their Lorde / King / and cheef Priest / as also followed-after him, vnder the Obedience of the Beleeif : And hee manifested euen so through the same Beleeuers, that hee the God of Heauen wolde ; in the appointed Daye of the Comming of Iesus Christ ; iudge the whole Earth with Righteousnes* and reueale and set-vpp againe the High-seate of his godlie Maestie, vpon the Earth.

d Math. 3. a.
9. b. 11. c.
AA. 2. d. 3. c.
10. c. 13. d. c.
15. c. & c.

14. And these Beleeuers in Iesu Christ, and those that in such-sort confesse or acknowledg him according to the Trueth, are the true and holie catholicke Church of Iesu Christ, vnto the which all Heathen and³ sinfull Men ; to Repentaunce for their Sinnes / and to their Justification from the same ; are called and bidden, through the Beleeif or Faith

Prouerbes.

Sayth of Iesu Christ.

15. All which verelie from the time-fourth of the Apostles of Christ; came-to-passe, to the Saluation of the Gentiles / and of all sinfull Men, which beleueed in Iesu Christ, and repented them / to the ende that they mought ^e constantlie persener; vnder ^e A&. 2. d. 3. c. the Obedience of the Sayth of Iesu Christ; in the Repentaunce for their Sinnes ^e and so prepare them redie against the Comming of their Lorde Iesus Christ. and that they mought euenso; in the tocomming Dape of the righteous ⁱ Judgment of ^f A&. 10. 17. d. God; be pzeserued vnto Godlines. and becom ^e Co^g Math. 8. b. heyzes; in the Promises and Testamentes of the ^{25. d.} holie Fathers; with Israel and Iuda. And it had ^{Ephe. 2. b. c.} euenso his Fourth-going, till vnto the Falling-asleape of the Holyons of Iesu Christ.

16. After which Falling-asleape of the Holy ^F Sons of Iesu Christ, the false Chzistians / together with all Iniquitie and Abhominacion of Desolation; euenlike as the holie Propheet ^h Daniel, and also Christ and his Witnesses, had soze- ^h Dan. 8. 9. c. spoken therof; are entred-in besides the Church of ^{Math. 24. b.} Christ, vpon the Earth: and haue euenso vpon the ^{Luk. 21. c.} Earth, vtterlie laide-wast the true Holie of ^y Church and of the Tabernacle of Iesu Christ. also caused the daylie Oblation in the Holie; which serueth or cometh-to-passe to the Forgecuing and Purging of Sinnes; / and the true God-seruice; which extendeth to the Renewing of the Inward-man; to ceasse or leaue-of. and in the Place of the Sanctuarie of God, set-vpp the ⁱ Abhominacions of Desolation / ⁱ Math. 24. b. ^{2. Tess. 2. b.}

as also obtained the Victorie ther-withall: where
 through also: among Many; the right Loue to
 God and to their Neighbour, ² waxed-cold in e-
 uery-behalf. And this hath had euensō his Fourth-
 going, till that the Lord: out-of his mercifull Loue;
 raysed-vp ¹ the gracious Woord, according to his
 Promises / and elected HN therto, for to minister
 thesame, vnder the Obedience of his Loue / to the
 Rectifying or Restoring of his true Sanctuarie /
 and of ³ true Offering and Godseruice in thesame.

17. Through which gracious Woord and HN,
 God reuealed the Appeering of the Comming of his
 Christ, and the ^m New Daye of his righteous
 Judgment / as also the Flowing-fourth of his ho-
 lie Spirit of Loue, to the Awaking ⁿ and Rysing-
 vpp of all his Holypens, out-of the Sleape / ^o to their
 Glorious-lordshypes with Iesus Christ, and to an
 euerlasting fast-standing ^p Kingdom of the godlie
 Maiestie, vpp ^q ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ 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In the same, the vniuersall Earth with Righteousnes / to the ' Condemnation of all the Enemies of ^{Math. 23. d.} God and Christ, together with all the Enemies of ^{Iohn. 5. c.} the godlie Life / and Blasphemers of his holie ^{Rom. 2. a.} Spirit and Seruice of Lone. and to the Erecting of ^{2. Pet. 2. a.} his true Sanctuarie: the ' Seate of his Maiestie / ^{Apo. 21. a.} and the vpright Gouvernement of his Holpons, vnder the Obedience of his Lone: vpon the Earth / and also soz to declare euensoz vpon the Earth: in the same true Light of the New oz Eight Daye; the Mysteries of God and Christ, euen from the Beginning of the Worlde / til-vnto the Ende.

The Seconde Chapiter.

The Man, which God in the Be- A
ginning made: on Earth; of the Earth oz
of the Dust of the Earth, is Naturall /
and ' Earthlie: and is appeared vpon the ^{a Gen. 1. e.} Earth, visible and capable oz seeleable. ^{1. Cor. 15. e.}

2. But the Man which God procreated, out of the holie Spirit of his godlie Nature: and out of his everlasting Eternitie, is ^{b 1. Cor. 15. e.} Spirituall / and hea- ^{c Math. 11. c.} uenlie: and is ' Inuisible and vncapable: besoze all ^{1. Cor. 2. b.} Eyes of the earthlie Men; vpon the Earth: but ^{15. c.} well to be seene and seate, by all such as are spiritus all and heauenlie, in the heauenlie Being.

3. **T**he Man of the Earth, sayleth ^{d Gen. 3. a. b.} and ^e chaungeth: and hys Light bydeth not firme vniformelie, in one-manner of Eleernes, euers lastingle.

4. The

4. The Man of Heaven, doth neuer faile nor chaunge: and his Light bideth firme of vniforme- being in his Cleernes, euerlastinglie.

Gen. 3. 2.

5. **A** Womanlike Vessell^e or Bodie, is begoten-with-childe of one Father and of one Seede of thesame Father, with two-sondzle Men of God / soz to bring-fourth thosesame on ^{the} Earth: namelie / soz to bringfourth the One Man of God, visible befoze all Eyes of the Fleash. also heareable with all Eares of the Fleash: and to bring-fourth the Other Man of God, ⁱⁿuisible befoze all Eyes of the Fleash / and also vnheareable with all Eares of the Fleash: But-yet sufficientlie to be scene with all Eyes of the Spirit. and to be hearde with all Eares of the Spirit, in the godlie Trueth and vpright Righteousnes.

John. 3. 2.

1. Cor. 13. 6.

B 6. **T**he One Man of God: which is bozne visible befoze the Eyes of the Fleash; appeereth and enlargeth him, ouer many, with many, and in many People on the Earth: and is also scene and heard of many People, vpon the Earth.

7. The Other Man of God: which is not bozne visible befoze the Eyes of the Fleash / but befoze all Eyes of the Spirit; appeereth and enlargeth him ouer fewe, with fewe, and in fewe People, vpon the Earth: and is likewise scene and heard by fewe vpon the Earth: Howbeit, hee is scene and heard aboundantlie and in great Glozie, of many, by many, and in many spirituall People, in the heauenlie Being.

8. The Man of God: which is created or brought-

brought-fourth visiblie befoze all Eyes of y^e Fleash;
hath: in much Seruice and Seruent-diligence o^r
Labour; the foze-going to the Entraunce of the e^r
uerlasting Life. But-yet hee himself inheriteth not Vide Gen. 27.
de Iacob & E.
sau.
thesame / nether is hee also any Sonne-of-inheri^t
taunce in thesame euerlasting Life.

9. The Second Man: which is inuisible, be^f
foze all Eyes of the fleashlie Mindedons; is: with^o
out Labour; made an Heyze in the euerlasting Life:
and remayneth a Sonne-of-inheritaunce eternallie,
in thesame euerlasting Life. And out of thatsame e^r
uerlasting Life, hee manifesteth vpon the Earth, the
Kingdom of the God of Heauen, full of all pure
Bewtie: and remaineth eternallie^r consubstantiated g Iohn. 17. a.
o^r of-vniforme-becing with the Deitie: as-well v^p
on Earth as in Heauen; in one-manner of Cleernes.

10. **W**hatsoever is bozne of the Fleash/^h that **C**
is altogether Fleash: and remayneth h Iohn. 3. a.
also Fleash, all his Life-long.

11. Whatsoever is bozne of the Spirit /ⁱ that is i Iohn. 3. a.
altogether Spirit: and bydeth also Spirit vⁿ
chaungeable, for euermoze.

12. **T**hat which is not of the Earth^o but^r of k Iohn. 3. a. d.
the Heauen / thesame bzingeth all Blessⁱ
ing / Life / and Joye, vnto the Earth / and vnto
them which dwell on the Earth.

13. But they that are of the Earth^o and earthlie
of Beeing and Nature /ⁱ and set all theire Lust / l Iohn. 3. d.
Joye / and Comfort, on the earthlie Thinges /
Those contemne the^m heauenlie Blessing, in his m 1. Cor. 2. b.
sweete and peaceable Life and eternall Joye.

The

The Thirde Chapiter.

A He First Heauen and the First Earth were very goodlie, ^a bewtysfull, and sumpteouslie-garnished: howbeit thesame chaunged / and the Cleernes and Garnishy

^a Gen. 1. d.

ing of thesame, bid not permanent in the Sight of Men: but it ^b vanished-away from their Eyes, so that they behelde not thesame any-moze.

^b 2. Pet. 3. b.

Apo. 21. a.

^c Esa. 65. b.

2. Pet. 3. b.

Apo. 21. a.

2. The New or Seconde Heauen / ^c and the New Earth, excelled the First or Former: in Bewtysfulnes and Gorgeous-garnishing; far-away / and the Cleernes and Garnishing of thesame, remained standing and immutablie: in their exquisite Bewtie and perfect Righteousnes; euerlastingly.

3. **T**he God of Heauen, hath garnished the Place of his Dwelling and his Christes on Earth, with Righteousnes / and hath sown the Seede of the good Corne in his fielde. ^d But the enuious Man or Gods Aduersarie, hath ther-against, laid-wast or ruinoussed the Place of God and Christ on the Earth / and hath sown ^e Seede of the Weede: instead of the Seede of the good Corne; in the Lordes fielde.

^d Math. 13. c.

^e Math. 13. d.

4. Now when the Harvest ^f was great and the Corne together with the Weede, waxes-rype aboute / then had the hungrye Men, no Lust to the Corne: ^f but they grew at contention and fained verie-much: one-wish-another; about the Weedes / and about the Strawe of the fielde: and wolde needes prepare them out of the Weede, speat

^f Ier. 23. d. c.

Ezech. 13. b.

Bread

Prouerbes.

Bread for to live-by.

5. **T**her went-fourth a Woorde/ Winde/ or B
 Spirit, from God euen vnto the Earth /
 for to iudge the Earth/ and Them that dwelt vpon
 the Earth, according to the ¹ Ballaunce of Equitie. ^g Esa. 23. b.
 But at thesame tyme, many Men became chaun-
 ged vpon the Earth: For many that were waxen-
 olde, lost theire Elderdom/ and ^h chaunged into Chil- ^h 4. Esdr. 6. e.
 dzen/as-though they had ben but then newlie bozne
 or bzought-fourth.
6. The Childzen which were but euen-newlie
 bozne / and altogether ¹ without Vnderstanding, ⁱ Esa. 29. 31. a
 chaunged into Olde-men: and they witnessed in
 all Lauding of the Lorde; the Iudgment and the
 Mercie, vpon the Earth.
7. That which was ^k full, became emptie / and ^k 4. Esdr. 6. e.
 that which was emptie, became full / or was filled
 abundantlie.
8. The Liuing became Dead: ¹ and the Dead ¹ Psal. 55. b. 73.
 became Liuingons. ^{b. c.}
9. **T**hat which sat in Honour and was coun-
 ted for blessed, came to ^m Reproch / and ^m Eccli. 10. b.
 passed into the Condemnation.
10. That which was in Dishonour / and con-
 temned as Infelicious, ^a came to great Honour / ^a Eccli. 10. b.
 Gloze and Renowme / and went into the eternall
 Life.
11. **T**he Eloquent suffred Shipwack in their C
 Tounses/ and became as Domb-men:
 and the Dombe, ^o became very-prompt or redie to ^o Esa. 35. a. b.
 speake/ and were eloquent. ^{Sap. 10. c.}

B

11. That

12. That which seemed, as-though it should al-
 waies indure* or that it was not to be broken, be-
 came al-to-broken: and thatsame which was bro-
 ken / ^{p Ezech. 37.} and that men scarce lie beleueed that it coulde
 be made-whole againe or ioyned together, into
 One / ioyned itself together againe / and became
 One / and was perfect. And the Wisdom appeared
 or gaue-fourth herself very sweetlie and louelie, to
 Fruitfulness / for to beare or bring-fourth the vpr-
 right and good Fruits, vpon the Earth.

The I I I I. Chapiter.

A The Oldest Mother; which is also
 gether pure and immaculate; became-with-
 chylde, through the Seede of her Espous-
 sed-husband / and brought-fourth vpon the
 Earth, the vpright Stocke and pure Generation or
 Procreation of the Childzen of Men: namelie /
 Lust for to doo the Will of God.

2. Lust for to doo the Will of God, brought-
 fourth Obedience to Gods Will,

3. Obedience to Gods Will, brought-fourth
 Beleeif and Hope, to obtaine the Righteousnes
 of God and Christ, among the Childzen of Men.

4. Beleeif and Hope, brought-fourth among the
 Childzen of Men, Hunger and Thirst after the
 Righteousnes of God.

5. Hunger and Thirst after the Righteousnes
 of God, inherited Thesame Righteousnes aboun-
 dantly. and also brought-fourth thesame againe
 about

aboundantlie, on the Earth.

6. The abundant Righteousnes of God and Christ, brought-fourth Loue and Mercie.

7. Loue and Mercie, brought-fourth Concorde, Life, and Peace. and worketh the Vnitle of Heart, among all those that loue thesame.

8. Concorde / Life / and Peace, brought-fourth Gods Strength, Abilitie, and Honour, vpon the Earth.

9. Gods Strength / Abilitie / and Honour, brought-fourth vpon the Earth, Gods eternall Riches, Ioye, and Rest.

10. Gods eternall Riches / Ioye / and Rest, brought-fourth vpon the Earth, An inuincible Firmnes and Prouidence.

11. The inuincible Firmnes and Prouidence, brought-fourth, buylded, and manifested on the Earth, The euerlasting Habitation of the Oldest Mother and her Children, namelie / the vnmoueable Howse of Loue, full of all Equitie and Godlynes.

12. The Fulnes of all Equitie and Godlynes of the Howse of Loue, brought-fourth, to a good Garnishing of thesame Howse; vpon the Earth, Discreetnes, Orderlynes, and Louing-fauour, to the Welfare and Saluation of all the Chyl- dren of Men.

13. The Discreetnes / Orderlynes / and Louing-fauour, to the Welfare and Saluation of all the Chyl- dren of Men, brought-fourth in the Howse of Loue : the euerlasting Habitation of the Oldest

Mother and her Childzen: A Calling-voyce and seruiceable Ministration, to the Saluation and Welfare of all the Childrē of Men on y^e Earth.

14. The Calling-voyce and seruiceable Ministration, to the Saluation and Welfare of all the Childzen of Men, cryeth: on the Earth; out of the Habitation of the Eldest Mother and her Childzen/ and sayth:

B 15. **C**Om-in hether^a to my Habitation, all yee Generations of Israel, and Childzen of Iuda: For heere in my Habitation, is the holie Si-on,^b wher-out now in the last Time, the Lawe of Life proceedeth. as also the true Ierusalem, wher-out now in the last time, the Woorde of the Lorde floweth-fourth/ to the Setting-vpp and Establishing of you all, in your vpright Stock of Abraham.

16. **C**Om-in hether to my Habitation, thou whole Chzistianitie/ together with yee all that hope on Messias o^r Christ, and haue an Inclination to the Obedience of the Requiring of his Doctrine. For heere in my^c Habitation o^r Dwelling, the true Messias o^r Christ, hath hys Shape and Case-making. also the vpright Being o^r Efficacie of his Righteousnes / and the Woord of his Life. For-that-cause ther is heere likewise the Out-flowing of his holie Spirit of Trueth / of Loue/ and of Mercie. with which Spirit, hee lea-
deth his People,^d into all Trueth/ Loue/ & Mercie: and into all Concorde and Peace.

17. Out of this my Habitation, becometh also now in the last time; the true^e Euangelie of the Kings

^a Pro. 1. c.

^b Esa. 2. 2.
Mich. 4. 2.

^c Psal. 132. b.

^d Iohn. 14. c.
16. b.

^e Math. 24. b.

Kingdom, published vnto you: and the synceere Apostolicall Doctrine of Iesu Christ, is also: euen out of Loue; heald-fourth besoze you / soz to renew you all in your Vnderstandinges, to an vpright Knowledg of the Trueth of God and Christ. and to ¹pluck you all vnder the Obedience of the Loue, ^{f2. Pet. 1. a.} to all your Concorde and Peace, in Iesu Christ.

18. For-that-cause com-in hether all now to my ^C Habitation, yee all which are estraunged from Christ, ² and from his safe-making Doctrine / and ^{g Ephe. 4. b.} that are plucked and bound: thzough manifolde Disorde; in a straunge Yoake / wherewith yee suppose to haue the Veryptrue [namelie / yee all that walke in manifold Diuisions, in straunge Yoakes.]

For heere in my Habitation, is the true Beeing/ and the vpright Ordinaunce of the godlie Life/vnto the which all Men are created and elected of God.

19. Com-in hether to my Habitation, all yee ^{h Pro. 8. a.} Ringes / ^h Princes / and Magistrates / together with all yee Rulers of Countries and People: and be you all renewed in your Estate or Condition, vnder the Obedience of the Loue. For heere in this my Habitation, yee may obtaine the right kinglie Scepter/ soz to gouerne well and vprightlie/and to prepare all Peace and Concord, on the Earth. For heere is the vpright Seate of the kinglie Maiestie / together ^{i Sap. 6. a.} with the vpright Lawes/ Ordinaunces/ and Politike-orders-of-gouernment / soz to vpholde therewith all Countries and People, in Peace.

20. Com-in hether to my Habitation, all yee Wpse/ Scripture-learned/and Teachers/together with

k Esa. 12. 3.
Pro. 13. 6.
Eccli. 1. 2.

with all yee Philosophers / Poetes / and Maisters-
of-science : and let all your Understanding / Artes
and Cunning becom renewed, vnder the Obedience
of the Loue. For heere in my Habitation, is the ou-
erflowing^r Fountaine of all Wisdom / and the
very-right Ground and Style of all good Scienc-
es and deep-grounded Understandings.

D 21. Com-in hether to my Habitation, all yee
vulgar People / of what Vocation or Trade-of-
dealing so-euer yee be / and in what Ordinaunce so-
euer yee liue and are instructed. For heere in my
Habitation, yee finde the vpright Ordinaunce of all
1 Pro. 1. 2. 3. 4. things, that are right and resonable. and the^r vpr-
right Doctrine and Information of all Unders-
standings : wherin yee together one-with-anos-
ther, may be taught, nurtered, and kept, peaceablie
and concordablie as also becom instructed & taught
aright in al-things, how yee ought to liue both be-
fore God and Man.

m Heb. 5. 2.
Apo. 21. 2.

n Apo. 21. 6.

o Apo. 3. 22. 2.

22. Com-in hether to my Habitation, all yee
Sinners both Men and Women / and all yee
Diseased or Infirme-parties / and also all yee Hea-
then and estrayed People / together with all yee
which dwell in Darknes. For heere in my Habita-
tion, is the^m Seate-of-grace and the euerlasting
Remission of Sinnes / the right Physick, to the
Curing or Health of the Diseased and Weake / and
also the trueⁿ Light of the Lambe of God / and the
permanent Cleernes of y^e holie Spirit of Loue / to-
gether with the^o Tree of Life & his good Fruites /
for that yee should eate therof / and so liue for euer.

23. For-

23. For-that-cause so com now in hether to my Habitation, all pee Louers of the Trueth of God and Christ, of what-soe of Ordinaunce and Religion soeuer pee be: and let your Understanding and your Zeale be renewed, vnder the Obedience of the Loue of Iesu Christ. For heere in my Habitation, is all Trueth of God and Christ, ¹ and the p Lam. 1. 6. vpright Religion and true Godseruice/ and ther-to the Fulnes of all spiritnall and heauenlie Goods / and the immutable ¹ Righteousnes and Holynes/ q Math. 22. 2. as also the eternall Life.

24. Thus com now all hether / and seperate E You fro all vnseint Preachers / and from all those which turne-away themselves from y Cryng-voyce & seruiceable Ministration of the Howse of Loue / or that resist thesame. For they haue not the Woord of the Lorde. They ¹ preach Eyes vn ¹ Jer. 7. c. 3. a. to you / and make you Seruantes to their vnfruit ^{14. b. 23. d.} full Doctrines. ¹ They blynde your Understand ^{Ezech. 13. b.} ing/ and make ^{Mich. 3. 2.} Snares, in your Heartes: and ¹ Esai. 3. b. with their goodthinking Reasons or Speeches/ ¹ Jer. 5. c. 23. d. together with their Blasphemie which they bring- ^{Ezech. 13. b.} in to the burdening of your Consciences, they take ^{Abac. 1. b.} your Understandings captiue vnder the erring ¹ Spirites that raigne in the Ayre/ and euenso shut ¹ Ephe. 2. 6. e. to the Kingdom of the God of Heauens besoze you: and ² they themselves also com not therin. ² Math. 23. b.

25. But whoso com vnto mee, in my Habitation/ those asseemble them with ¹ Abraham, Isaac, y Math. 8. b. and Iacob: among all Gods Propheates / and Holpons of Iesu Christ, and among all the Righ

teous and Faithfull which are risen-vpp; into the Kingdom of the God of Heauens / and inherit all the ^a Riches and Ornamentes of his pure Bewtie and vpright Righteousnes.

^a Apo. 21. 22. c 26. With all which Holpons of God & Christ. and with all entred Beleeuers of the holie Spirit of the Loue of Iesu Christ, the Oldest Mother doth greatlie reioyce her: and shutteth with-out her Habitation, all ^a Infidels and Enemies vnto the Loue and her Seruice: with-out which Habitation of the Oldest Mother and all Holpons of God & Christ, ther is not els-what to be inherited ether obtained, but all ^b Vartaunce / False-witnessing / Miseric / and Calamitie / together with the eternall Damnation.

^b Math. 8. b.
25. d.

F 27. **W**herfoze / D all pee People (when pee heare this my Voyce / and are called and bidden to com and enter in hether to this my Habitation) so make-speede to enter betimes into my Dwelling / and to humble you befoze my Loue / ereuer that pee be caught and bewzapped, with any Infidelitie oz Mistrust / also becom much-worssse oz obstinate, through any malitious Imaginations oz Surmisinges / and so be ouerwhelmed and vtterlie swallowedvpp by the Blyndnes of the Apo- stated from the Trueth / and by the Destruction of the Vngodlie. and ereuer the Dooze be locked-to / lest that pee lyke to the false Heartes ^c of the Scripture-learned / and the foolish ^d Virgins; remayne ther-without.

^c Math. 23. b.
Luk. 13.
^d Math. 25. a.

28. Thus be you now betimes counsailed to the best: and seeke no Life noz Understanding in anye other

other Habitation, then in the Habitation of God or
House of the Loue / wherein also the Wisdom : the
Oldest Mother of all living Soules : hath com-
prised her Habitation. For whosoever seeketh any
godlie Life or holie Understanding, with-out the
same Habitation / hee shall finde neither Life nor
Understanding / nor-yet likewise anye Trueth or
Righteousnes. Therfore let everyone take this ef-
fectuallie to heart.

The V. Chapter.

Ther are many People found / which A
out of their owne Spirit or Imagination
of the Knowledg, are very diligent, for to
recreate them in the growing Hearbes /
and to eate the good Fruites. and yet in all their
Diligence, they obserue not any difference of time.
Therfore must the Wisdom demaund-question of
the Wpse / and saye :

2. **W**herfore do the People (I pray you)
runne-abrode so diligentlie in the field,
in the Winter-time / for to see the Hearbes and
flowers growe / and to delight themselves in their
Spzinging or Growing-vpp ?

3. Who findeth in the barren-time of Winter,
the sweet-smelling Flowers / and the Fruitfulness ^{a Cant. 2. 2.}
of the Hearbes in the field ?

4. Who tasteth the good Tast of the Fruites of
the Trees / whylst that the Spzing-time doth peat
last / and that the Trees do but begin to blossom ?

B 5

5. Who

5. Who can beholde at Midnight : in & Darknes ; the Light of the Sunne ?

6. Who soweth his Wheate-graine vpon the Stonie-flyntes / or vpon any Rocke / meaning to reape good Wheate therof, for his Foode ?

B 7. Who cometh to the Ende of his Iourney / ereuer that hee haue gon-thorowe the First-part therof : Or who is hee that perseteth or maketh the Ende of any Worke / befoze that the Beginning therof be first wrought ?

8. Who cometh into the Sanctuarie of God , ereuer^b hee be circumcised / and with whom is the spirituall and heauenlie Most-holie erected / ereuer^c hee haue^e perfourmed hys Sinne-offering and Death-offering in the holie , vnder the Obedience of the Loue of Iesu Christ ?

^b Esa. 52. a.
^c Ezech. 44. a.
^e Ioe. 3. b.
^e Heb. 9. b. c.

9. For / to take-in-hand to finish any-thing, befoze the right tyme of the Beginning of thesame, is vnprofitable Labour : and bringeth-in much payne or vnprofitable Trauell.

10. Consider : That which is for to com / That same cometh at his conuenient time .

^d Esa. 40. 57. And when the Wape^d is made euen / and the Strete playne / then may-men best-of-all and safeliest walke thereon.

^b 62. b.
^d Math. 3. a.
^d Iohn. 1. c.

11. He is a valiant Champion , which hath it easilie in his Power, vterlie to destroy his Enemies / and yet-notwithstanding suffereth all Wrong at their handes / and can euenso tarpe his tyme. For such-aone perceaueth in Vnderstanding , in what-soe that hee : with small paine ; can bring

making his Enemies in subiection vnder him/ and
lucke or procure their Frindship vnto him.

12. From the tyme of Samuel fourth, the C
Kingdom of the God of Heauens obtay-
ned his Thowwe-breaking vpon the Earth/ till e Math. 11. b.
vnto Iohn the Baptist or Washer with the Water Luk. 16. b.
of Repentaunce.

13. From the tyme of Iohn the Baptist fourth,
the Kingdom of the God of Heauens, was pub^l Math. 3. a.
lished to be hard-at-hand/ till vnto Iesus Christ. Mark. 1. a.
Luk. 3. a.

14. With Iesus Christ became the Kingdom of
the God of Heauens to be manifested, in his pure Math. 12. a.
Bewtie and Cleernes, vpon the Earth. But the Luk. 11. b.
Earth^a could not peat away with thesame. For- b Iohn. 1. b.
that-cause, it must take his¹ Dominion or Raigne i Luk. 24. e.
with Iesus Christ; at the Right-hand of God, in Act. 1. b.
the heauenlic Being/ till that the Loue and Mer-
cie, obtained their Thowwe-breaking vpon the
Earth/^k and that the Kingdom of the God of Hea- k Apo. 21. a.
uens, shewed-fourth itself; in the true Loue; vpon
the Earth/and euenso became glozious on y Earth.

15. In the true Loue, the Kingdom of Heauen D
bydeth stedfast; vpon the Earth; eueralstinglie, in
perfection: and ther cometh with thesame; in y true
Loue; the eternall Life, to the elected Holypns of
God, vpon the Earth. but to the peruerse Worlde, l Ezech. 7.
her¹ Ending. and to the Vngodlie / together with Math. 24. b.
all such as contemne the Loue / and blasphemane her m Apo. 20. b.
holie Spirit, the eternall Condemnation: and they 21. b.
shall be cast into theⁿ Bottomlesse-pit/ and into the n Math. 15. e.
fyreⁿ of Hell. 25. d.
2. Pet. 3. b.
Apo. 21. c.

16. Whos

16. Whosoever then doth let-passe the Tyme of Grace : wherein men may obtaine & Life of Peace ; and respecteth not thesame Tyme, with his Proffering-fourth of Grace : whylst that it is yett present ; hee neglecteth much Good / and forsaketh the purchasing of great Riches : and falleth euenso at the last , into manifolde Miseries / and into great Paine or Smart of the Heart. But whoso letteth himself be insourmed and counsailed to the best , by the Wisdom / hee may well be comforted.

E 17. Ther are Many to be found which vtters Lie contemne & needfullest Riches : wherthrough they mought attaine to the good Dayes ; and applye them verie-diligentlie to compasse the Svyne of the Earth / wherthrough they pluck vpon their owne Neckes , great Pouertie and extreame Miserie.

18. And albeit that they liue in all Pouertie and Miserie / yet are they notwithstanding : in that their Miserie ; of good-cheere and light-hearted / and becom therto verie subtil and craftie, in all-manner of Wickednes and Falshod.

19. A Man may also finde many People, which dispise no Riches of God / and which also wolde gladlie enter into the Kingdom of God and howse of Loue / and wyane or procure other-moe therunto : But ther are fewe that prepare themselves vprightlie therunto . and yet many fewer , that do before all ; indenuour them obedientlie, for to becom fruitfull in th: holie Worde of Loue / and then euenso , to wyane or allure Other-moe to the Loue /

and

2. Cor. 6. 2.

p Esa. 49. b.
2. Cor. 6. 2.q Sap. 5. 2.
Math. 3. b.
35. d.

1. Pet. 3. b.

s Ier. 4. d.

e Ioha. 15. e.

and so to increase the Kingdom of the Loue, in all
Concorde and Peace.

20. **A** Self-wyse-bodpe / or a good-thinking
foolish Man : whether that hee haue
much Knowledg or little ; ^v is a pooze ignorant ^v Esa. 5. a.
Creature / that is ^v without God in this World : ¹ Cor. 1. 3. a.
and whosoever will not be counsailed by the Wisd ^{Apo. 3. b.}
dom, through her Seruice of Loue / hee cometh-to-
nothing, in his Goodthinking. ^x Ephe. 2. a.

21. **W**hen any-man reprooueth a self-wyse or f
goodthinking Man, of his foolishnes / and wolde
euenso teach and insourme him aright / as also stirre
him forward into the right Waye of Life / then
sympteth ^v and tpteth hee / also frowneth & murmurs ^y Pro. 9. b.
eth / and speweth-fourth against his Maister or
Teacher, all Popson / Titternes / and false Testi-
monies : but whoso pzoyseth him in his follie / him
doth hee commend for a Wyse-man.

22. **I** haue seene with myne Eyes / that ther
was a wise Man pzedded-downe / in the most-con-
temnedst Place / and that hee also laye : ^v to a Foote-^x 1. Cor. 4. b.
wisse & Treading-steppes ; vnder euerymans Feete :
and very fewe receaued his Testimonies / and tooke
his Contempt to heart. But I sawe him stand-vpp
with the Righteous / and that hee appeered in the
Glorie of the Lorde : and became therin so mightie,
that all Presumptuous-pride was constrained to
submit itself vnder him.

The V I. Chapiter.

The

A He Worlde with her Children and Wyse, haue among them Thzee deceauenable Thinges / vnto the which they cleaue: or stande-addicted exceedinglie: and yet notwithstanding, they fall ther-through oftentimes, into great Miserie and Heauynes-of-minde, and are greivouslie seduced thereby:

1. The One is / that they beleue vnnatural Thinges / or som Natural-thing to com-to-passe, without y right Course or Ordinaunce of Nature, or which is not in the power of the Elementes or of the Nature soe to doo. And those manifolde wayne saythes, cause such Variaunce & Division among the People / and do breed also with Many, a false Opinion and great Errour.

2. An Other is / that they indoeuour them to obtaine / and hunt or labour after something, which seemeth-good to themselves / and that also is not in their Goodthinking or Opinion; to be attayned-vnto of them. And that same breedeth among the People, manifolde Heauynes-of-minde and Disspayre. as also manifolde Entraunces of Errours.

3. The Thirde is / that they afflict themselves with sorrowe aboue-measure / for that they are not able to get those Thinges, which they: out of their Goodthinking; hunt-after or labour-for / but must misse or go-without thesame. This is assuredlie, a deceitfull Thing / that Men: for those wayne Thinges cause; bring themselves into great Heauynes-of-minde and into much Miserie. And that same worketh at the last: through Infidelitie and Doubts

170.31.1

6 Luk. 21. c.

Doubtfulnes; a greivous State-of-confusion/and
 an Estraping of Mindes, among many People.

I have scene vpon thissame Earth, that B
 Ther were wicked Men / which bzuted oz
 defamed the good and singlemynned Men/as likes
 wise the godded oz illuminated Elders in the Ser
 vice of Loue, with al-manner of Wickednes: and c Math.3.a.
 made vnto themselves ther-withall, a Pretence oz 1.Pet.2.c.3. b
 Shewe of Justice. Thatsame is surelie a great and
 hapnous Falshod vpon the Earth.

6. I have also scene that wicked Men made-vp
 themselves; with false Matters; against h^e Right d Sap.2.b.c.
 teous and their iust Matters oz Causes: and haue
 euensoz; with false Matters; pleaded their cause in
 the Lawe, against the Righteous and their iust
 Matters: and oppressed euensoz iniuriouslie; with c Esa.1.e.
 subtile Prudentie, in h^e Lawe; the righteous Men/ 1er.5.22.b.
 and their iust Matters. And I sawe that the Ezech.22.b.
 Judges themselves did not perceiue so-much / nes
 ther-yet tooke they the Matters to heart. And
 thatsame is among the Childzen of Men, a detests
 able Abhominatiön.

7. Ther are likewise to be found vpon the Earth,
 many Wrooters/ which haue h^e nature of Swyne/
 and do alwayes; resembling the Swyne; go-on-
 fourth with their vnwashed Erowtes, wrooting
 oz moyning ouer the Earth/and couet very gladlie,
 euery-where; whersoener they can finde oz sent as
 ny Dirt oz Filthynes; to wallowe in the Dirt and
 Filthynes: yea and generallie, they also desire to
 continew them very-gladlie in thesame Nature.

f Pro. 26. b.
2. Pet. 2. b.

For although they should be washed or that one desired to wash them / yet regarde they not : for-al- that ; the Fairnes / but wallowe euen alike-well as gaine in the Dirt and Filthines. For their Lust standeth not to any other thing.

g Pro. 23. a.

C 8. Ther are also found vpon the Earth, High- flyers / which ; resembling the Eagle ; will ² flie-vpp euen to the Skye : and so : through their high Fly- ing ; they gather many deadlie Windes : and bring euenso ; with their Winges ; thesam : neysom and deadlie Windes , on the Earth / wherout manye Men are bzought to death / and so dye therof in their Sinnes / and perrish with the Vngodlie of the wicked Worlde. And yet those Flyers perceauie it not : nether do they likewise vnderstand what is most requisite or needfull for the Childzen of Men : vpon the Earth ; for to liue-by.

h Ier. 48. d. e.
Soph. 3. b.

9. I haue seene morcouer , that the Feathers of many of those High-flyers, grew-about cleene-con- trary : as from their Tayle vppward towards their Head ; / and that they forthatcause-sake , could not : with their Winges ; laue or make anye-moze Winde, wherwith to flie on-high : but whinuered or fluttered heere-&-theare nigh vnto the Ground / and were in their Flying and Gathering of Winde ; also together without might : and remained euenso crea- ping and flapping with their Winges , vpon the Earth. Wherthzough many lost their Great-repus- tation, on the Earth / ^h and could not pzeiudice or indamage the Men anymoze , with their deadlie Windes.

10. Ther

10. Ther is a¹ vehement and blustering Winde i Dan.2.8.
fallen-downe from Heauen, euen vnto the Earth /
wherthzough all such as dwell vpon the Earth, are
greatlie² stricken with Feare. Yea the Lyons in the k Ier.30.31. b.
Wildernes are ouer-taken therthzough with excee-
ding great Feare: so that by that occasion, all their
Night and Stout-courage faileth them / and they
haue not any-moze Lust, ¹ to deuour any liuing l Ezech.22.8.
Beastes: but they^m see de much-rather with the m Esa.11.65. d
Oxen/ and eate Strawe.

11. The Wisdom and the Loue: which haue **D**
the smallest Estimation and are lest-of-all
regarded on the Earth; pzactised their Skyll, vpon
the Earth / and pzepared against the last Tyme
; wherin all Destruction and Falshod maketh-vpp
itself; an vncorruptible Arke vpon the Earth / to an
euerlasting Pzeseuation of & Generation of Mans
kinde [namelie / for the Remnant, the Righteous
ons] in the Perrishing of the last wicked Worlde /
which is² full of Iniquitie / and shall be³ consumed n 1. Iohn .5. e.
with Frye. o 2. Pet. 3. b.

12. Which vncorruptible Arke, is not made of
Wood / noz-pet laide-ouer with Pitch, for that it
mought therby fleete oz swymme on the Waters /
like-as was the Arke: in the time of Noe; ² when p Gen. 6. e.
the former wicked Worlde perrished: but it is made
and pzepared of the most-syne¹ Golde/ for to as q Apo. 21. b.
semble and keepe-safe there-in, all Soules of pure
Heartes / and to reserue them to a Remnant vpp
on the Earth, in the Perrishing oz Going-vnder
of the last wicked Worlde/ ² which shall be consumed r 2. Pet. 3. b.

oz burnt with the fyre.

E 13. Soz that cause now (namelie/ to the Preseruation of all vpight heartes, in the Perrishing of the peruerse Worlde) hath the Wisdome and the Loue, very cunninglie made oz prepared thissame Arke, of the most-syne Golde/ To thend that the same and all Such as enter oz are comprehended therin, may without damage; remaine-ouer from the Burning of the fyers Vehementie, wherthorrough the last wicked Worlde shall perrish.

8 Cant. 3. c.

12. Pet. 3. b.
Heb. 10. 6.

14. The North Windes arose with a great and boysterous Tempest / and fell with great force into the Sea / and vpon the Earth: in such-sort / that the Sea was: aboue measure; exceedingly troubled, with thesame Windes: Yea so troubled and chased, that the Waues of the Sea arose and beate so mightelie against each-other / that all the Ship-maisters on the Sea, fled: with their Shippes; to the Lande / soz to sucker oz preserve their Lpues on the Earth.

15. Howbeit, with thesame North Windes and great boysterous Tempest / ther became Seuen helish Dragons: with great Might and Dominion; sozing oz whiuering euery-where ouer the Earth / and spetsfourth ouer all Landes, much terrible fyre / with many cruell fyre-flames / to the Destroying of the Men which dwelt vpon Earth.

F 16. This terrible fyre with his cruell fyre-flames, made such a dreadfull Burning / and a terrible Cracking of burning. and all Men / Foules / and Beastes, made so great a Shritch and horrible Crye /

Crye/ that many Ship-maisters on the Sea, were
so exceedingly astonied and stricken with feare / that
they durst not appzoch to any Countrie of the whole
Wozlde: but chose much-rather to suffer Shipz
wzack in the Sea / and so to perrish / then to turne-
them to that great Calamitie and Miseric of the
Earth / and so to be swallowed-vp thzough the ter-
rible Spyze of the hellish Dragons.

17. This is : doubtles; the extreamest * Woe v Apo. 3.9. b.
in the Sea and vpon the Earth; of all the Woes
that shall fall ouer the Vngodlie/ in the dzeedfull
great * Dape of the Lorde and of his righteous
Judgment.

x Esa. 13. a.
Ioel. 2. a. b.
Soph. 1. b.
Mal. 4. a.
Apo. 6. b.

The V I I. Chapiter.

ISRAEL and I V D A were in tymes- A
past so bewtisfull Virgins/ that the great King
the Lord of all : tooke them vnto him in Wed-
locke/ to his beloued Wiues: and set euenso all his
Loue and Heartes-lust on Them.

2. Hec adourned them with all cosillie Jewels &
Bzacelets wzought of al-maner of Golde-wozke/
and with the most-coslye Pearles and pzetious
Stones: and made them euenso very gorgeous
and glortious, aboue all the Women and Vir-
gins of the Heathen.

a 2. Para. 9. a.
Psal. 67. 114.
a. 135. a.
Esa. 19. 66. a.
Iere. 2. a.
b Ezech. 16.
c Oze. 14. c.

3. Hec begat also by them many faire Childzen:
They bzought-fourth likewise vnto him exceeding
faire Daughters/ which Hec much-esteemed and set
great-stoze by: so that Hec also promised to geue

C 2 vnto

vnto them in Mariage, his onlie Sonne/whch satbed
vpon his Seate with Him/ and raigned with Him her
in his Kingdom / and which also was his Heyze in so r
all his Riches/ If they behaued themselves ho^r gro
nestlie / and turned not themselves to any-manner of 6.
Whordom.

4. And according heervnto, so were the Daught^r sus
ters of Israel and Iuda ; in these Promises ; nour^r mo
rished and brought-vp in all Honestie and Puren^r fro
of-life. and were likewise daylie, verp earnestlie war^r ca
ned, to beware ^a of all Fornication / as also in four^r D
med with Wisdom, that they should ; in any-case ; di
keep-well ^a their pure maydenlie Bodies, from all al
Pollution of the Whordom / till that they were 7.
meet to be maryed / and that their promised Bypdes^r ne
groome toynded himself vnto them. se

d Exod. 20.
Deut. 7. 1. &
in omnibus
Prophetis.
• Leuit. 19.

B 5. But when-as they now were thus brought-
vp in all Honestie and good Discipline / and became
marriageable. and were wooed and called-vpon by
their promised Bypdegroome (for whom they were
so brought-vp) for to be married/ then were they
much to proude or statelie and to ^a stiff-necked in the
reputation of their Honestie / for to submit them to
their promised Bypdegroome / and to geue them
selues vnto Him in Mariage : and ^a refused euen so
for to com to their promised Bypdegroome. They
wolde not mozeouer ; when-as hee shewed himself
vnto them in all Humilitie ; knowe noz receaue Him
for their promised Bypdegroome : For hee came
vnto them ^b al-to-sowlie and to-meekminded : and
they haue euen so ; for his Humilitie and Meekmin^r
dednes

f Esa. 3. b.
Ezech. 16.

g Pro. 1. c.
Iohn. 1. b.

h Zach. 9. b.
Math. 21.

saubednes cause; ¹ dispised him / and determined with
 themselves to tarie for som Other: and haue euery
 in so remayned for a long time, without any Brydes
 or groome.

i Esa. 1. a.
 Math. 21.
 Iohn. 19. c.

6. Now when that this same Sonne of the
 great and mightie King, was thus re-
 fused of his beloued Frindes (Yea: which yet was
 moze; ² they hated him / and draue him awaye
 from among them) / So turned hee him then: or
 cast his fauour; to the ¹ Heathen / which liued in all
 Dishonest-fozt and in Whozdom / and whose Bo-
 dies also: euen from the Head to the Feet; were
 altogether polluted / and full of vncleane Spottes.

k Iohn. 15. b.

l Math. 21. d.
 Act. 13. f.

7. Euenso verelie, was this most-noble and re-
 nowmed Sonne of the most-puissant King, inso-
 sed to forsake those his deerlie-beloued elected Frin-
 des: the bewtifull and modest Daughters of Israel
 and Iuda: and hee wooed the polluted Daugh-
 ters of the Heathen / to see if peradventure they
 wolde receaue him into their Loue: To the which
 louelie Proffer of his, the polluted Daughters of
 the Heathen ^m gladlie consented: and they began
 euenso, to turne their Loue: with submitted hus-
 miltie & great Thankes-gueuing; towardses him.

m Act. 13. f.

8. And euenso, in this Good-willingnes of
 theirs / this most-noble Sonne of ^y puissant King
 turned his Loue to the ⁿ Daughters of the Hea-
 then / and chose to take them vnto him in Matrimo-
 nie. And that same caused hee to be published
 through his Messengers; vnto them, to a ioyfull
 Message: and also to be signified vnto them / that

n Esa. 55. a.
 Oze. 1. c.
 Zach. 2. b.
 Act. 13. f.
 Rom. 9. c. d.

o Ezech. 36. c.

Iohn. 7. d.

Apo. 21. 22. b.

p 1. Cor. 11. a.

Eph. 5. c.

q Rom. 11. b. c.

r 1. Cor. 11. a.

s Aa. 13. c.

t Rom. 15. b.

v Aa. 13. c.

Rom. 11. b. c.

Col. 1. a. b.

x Aa. 13. c. 17.

11. &c.

Hee wolde purifie them and make them bewtifull Virgins^r also thzoughlie purge oz wash-awaye with his pure^r and healthsom Water; all the Filthines and Spottes of their Bodie^r and so take them^r to a pure immaculate Bryde; vnto him in Mariage: Conditionallie, that they should; for their part; goodwilliglye turne them away, from all their Whordom^r also haue a stedfast Beleef^r oz Confidence; to the Purging of their Whordom; on Him and to Him^r and therto shew-fourth an vpright Testimonie of Repentaunce, that they left- of their Whordom. and euenso (like-as an vpright Espoused-wife^r ought to deale toward her right Husband) altogether cleaue oz holde-them vnto Him alone/ So wold Hee then likewise in all faithfull Loue; keepe him vnto Them.

D 9. At which Message, the Daughters of the Heathen^r were exceeding ioyfull / and gaue great Laude and Thankes; with all Humilitie; to the great King^r the Father of thesame Sonne^r for the great Grace and mercifull Loue which happened and was extended towardes them: And they receaued euenso thesame; with intire Good-willignes and plaine Intent; to heart /^r with purpose to doo euenso: and applyed them; with all Diligence; to accomplish all that which was told them by their Brydegroome / and^r heald-fourth by his Ministers, befoze them: in such-sozt / that this Sonne of the great and mightie King, had; in all their Diligence and Seruentnes to accomplish his Will; a good-pleasure in them / and grewe-affected with
great

all great Lust and Loue towards them.

10. Hee heald himself also with his Loue, whols
lie to them / soz that they mought be ⁷ thzoughlie- ^{y Oze. i. e.}
purged. Hee decked them with all kinde of costlie At- ^{Rom. 9. c. d.}
tire of golden Jewels / and with al-manner of syne
Golde-worke and prettious Stones / as also with
the most-syne Pearles: so that they in Bewtie and
Gorgeous-decking / and in all costlie Riches and
triumphant Glozie; ² excelled and passed far-away, ^{2 Rom. 11. b. o}
the Daughters of Israel and Iuda.

11. Now when these goodlie-decked and bewtis **E**
full Daughters of the Heathen, were thus: in all
Loue and Faithfulness; married to this most-noble
Sonne of ⁷ most-puissant King. and that they be-
came euenso: like as an vpright Espoused-wife with
her Husband; of vniforme-beeing with him / So
brought they fourth then vnto him, manye faire
Virgins and chaste Daughters / and they brought
them vp soz him in all Good-discipline and Hones-
tie: and it was in like-manner promised vnto them
all: in their honest or verteous Bzinging-vp; that
they should also haue thesame noble & rich Sonne
of ⁷ most-mightie King, to their Lord ² or Husband. ^{2 1. Cor. 11. 2.}

12. **S**owbeit, manp of ⁷ after-bozne Daugh-
ters of the Heathen, did not vprightlie
take-heede vnto the right Coniunction with that
noble Sonne / soz to keepe themselves constantlie
with faithfull Loue; vnto Thesame, ² their pzo- ^{b 1. Cor. 11. 2.}
mised Bpdegroome.

13. They sayled not at-all, to chalenge vnto
them the Name and the Honour, that they stooode

loyned-in-matrimonie with the noble Sonne / and
walked in his Doctrine oz Discipline : but y^e Deede
: to thapproouing of their singleminded Obedience
and Faithfulnes; grew : in pzoesse-of-time; verpe-
much^e diminished.

e Gal. 3. a.
Col. 2. b. c.
Th. 1. c.

14. And when-as they now heard of the fero-
uent-loue and heartie-lust, which the most-noble
Sonne of the most-mightie King, bare towards
their Mothers. and that hee : for their Loues
safe; had forsaken his deereft Louers : the Daugh-
ters of Israel and Iuda : /^d So waxed they then so-
much the statelier and arroganter / bragging verpe-
much of the Grace oz Fauour which was shewed
vnto them : so that they became therethrough verpe
hawtie-minded / to a moze Extolling of themselves
in their Disobedience and Pzumption : and dispis-
sed euenso the sorrowfull and cast-downe oz desolate
Daughters of Israel & Iuda : and vpbzayded them
: with Repzoehful-woordes ; of the Indignation
and Desolation, into the which they were fallen.

d Rom. 11. b. c.

15. Mozeouer / in this their Pzumption and
Pride, these Daughters of the Heathen beganne to
forget and to neglect, to^e keepe themselves pure oz
chast from all Fornication / and to remaine^f faith-
full to their Lorde, to whom they had promised all
Fidelitie : and turned them euēso to straunge Men:
and receaued into their howses, the^g Enemies of
their promised Brydegroom: and committing ad-
ulterie with thosesame, they brake y^e band of Wed-
lock, which they had vowed vnto him : and reioyces
ing them in their Whordom, they bragged still ne-
uer

e Oze. 4. a. b.
5. a.
f 2. Cor. 11. b.

g Gal. 1. 2. 3. 4.
5. a.

neverthelesse of their Lord: the Sonne of the great
King: that hee was their Husbande / and that
they, were his elected Wife. And euenso: vnder
that Couering of Bosting, of the Name of that
noble and renowned Husband, that hee was their
right Husband. and they, his right Espoused-
wife; they committed incessantlie fornication: moze-
and-moze; ^h with al-manner of straunge Men: and ^h 2. Cor. 6.b.
did not once thinke, ⁱ to turne them cleene-awaye ⁱ 1. Cor. 6.b.c
therfrom/or to shew-fourth vp-right Fruites of Re- ^{2. Cor. 6.b.}
pentance for thesame: but became euenso: in their
Whordom; the lenger the moze, polluted & defiled.

16. **N**ow when that these desolate Daugh-
ters of Israel and Iuda, perceaued the
vncomblie and shamefull Fornication of ^h Daugh-
ters of the Heathen/ and how that they greatlie
polluted themselves with all Straungers / So
could they not then in any-wise be perswaded, that
the Marped-husbande of the Daughters of the
Heathen; of whom they so boasted; was the right
Sonne of the great and mightie King / which was
promised in Matrymonie vnto them: but haue
therfore somuch-the-moze: in their Ignorance;
dispised ^k that noble Sonne of the great-mightie ^k Esa. 53.a.
King / and iudged Him to be false. and that hee
was a ^l Louer of Whordom and of all Vncleane- ^l Luk. 7. 15.a.
nes. and could not by any meanes beleue, that hee
was the right Lord or Husband of the Daughters
of Israel and Iuda. And the Daughters of Israel
and Iuda ^m remained euenso: in this Vnbeleef; as ^m Rom. 11.
Orphanes, ⁿ without Father / as desolate Wi- ⁿ Lam. 5.a.
dowes,

● Lam. 1.3.2. Dowes, without any Husband / and as contracted, 9.
 Marriageable-daughters, without a Brydegrome. bed

G 17. And in all this Leauing-destitute and Heaster-
 upnes, they hanged oz cast downe their Heads / also cha-
 frined and pzaied. But so-long as they sawe not fr
 rightlie into their Offences / noz-pet acknowledged not
 wherfoze they were forsaken / so were they not pitye the
 ed noz pet harkened-vnto, of their Lord and King. the
 but euery-wheare dispised / bzought-in-distresse / and ge
 afflicted-with-grief, among all People. 20

¶ Vide Esa:
 Ier: & alios
 Prophetas.

18. **B**ut when as now these vnfaithfull
 Daughters of the Heathen, had thus
 a long-whyle; lined and walked in all maner of
 Whordom and Vncleannes. as also estraunged
 themselves so vtterlie from the honest Matrimonie
 and faithfull Loue of their Husband. and yet heald
 them still neuerthelesse by their high Bosting, that
 They were the right Espoused-wife / So became
 they at the last: in their Whordom and Vncleane-
 nes; diuided into many Partes / and fell euenso to
 q Math. 24. b. sharpe contention one against an-other, about the
 right Husband (namelie / who should haue him to
 be their Lord oz Husbände / and which Sort oz
 Sect was his right Espoused-wife): and euenso
 (like as all Whoozes and Adulterous-women vse
 to doo) they vpbzayded each-other with their Ad-
 ulterie / and discovered among themselves one-an-
 others Shame and Vnchastitie: Though yet-not
 withstanding each Sort manifested plaine-enough
 their Dvne, with the Expresse-iniuring of their
 adulterous Deedes / & vncircumcised false Heartes.

19. And

19. And although now that nether of these diu-
 ned Sectes or Partes of the adulterous Daugh-
 ters, was purged from their Whordom and Vn-
 chastitie/ nether yet had shewed-fourth any vpright
 frutes of Repentaunce / Yet boasted and bragged
 notwithstanding each Sect in-seuerall, that they in
 their Whordom; were the right Espoused-wife of
 the Husband: and that All & other, were Straun-
 gers therfrom.

20. **T**hissame continued and had: in such-
 sort; his Fourth-going with & Daugh-
 ters of & Heathen/till that the Time was fulfilled, 1 Rom. 11. 4.
 that out of the Loue of God the Father/ and out of
 the Seruice of thesame Loue; the Cleernes of the
 vpright Matrimonie of the promised Sonne of the
 great-mightie King/ and the vpright Fourme of
 his right Espoused-wife, was witnessed, declared,
 and euidentlie signified: thzough HN, Gods elect-
 ed Minister; on the Earth. and that the Lorde
 vnder the Obedience of his Loue; became mercif- 2 Mach. 2.
 full againe vnto his People: and euenso; with his
 Loue and with the Loue of his deere Sonne; cal- 1 Ier. 31. 2. b.
 led and inuited the Generations of Israel and Iu- v Oze. 2. 3.
 da, together with all People and Heathen: which xVide in om.
 confessed their Faultes and Whordom/ and had a nibus Pro-
 Lust to the right Matrimonie; vnto the right phetis.
 Mariage: and euenso they all; which beleued his y Esa. 17. 18. 19
 Woord of Grace; became renewed in their Vnder- 53. 56.
 standing / and were bzought to-right againe, in the Iere. 3. b.
 Obedience of & Requiring of his Seruice of Loue / Zach. 3. c.
 as also establisshed in the Faithfulnes of his Loue.

The

The VII I. Chapter.

A **W**ho is-ther, that shall iudge the
Wisdom / or-pet be able to interprze her
mysticall Prouerbes / seeing that Shee/
nether-pet her Prouerbes are known
no2 iudged of any-man / but^a of the Childzen which
are bozne out of y^e Wisdom: For those knowe her/
and can interprze her parabolous Sentences.

^a Pro. 2. b.

2. Therfore doth the Wisdom speake-fourth her
Prouerbes, to her^b Childzen. and the Loue vtter-
eth her Vnderstanding, to her Louers / to thende
that they should heare and^c vnderstand thesame in
secreat / and then tell it fourth againe openlie.

^b Pro. 1. 2. 3. 4.
&c.

Math. 13. b. c

Luk. 8. a.

^c Math. 10. c.

Luk. 12. a.

3. **T**he God of Heauen: as the Father him-
self; is com-downe: and hee bringeth in
the Seruice of his Loue; ^dhimself, with his Christ
and Holie-gost / and with all that which with him
is Gods, vnto his obedient Man HN. And gods
ing thesame with hym, hee hath manned hym
with thesame: and his Will is, that now in the last
tyme: thzough his Seruice of Loue; all^e People or
Generations of Men, which are goodwillig to
his Righteousnes, should assemble them vnto him
and his godded Man: and euenso likewise with
them, all that which is manlie / To thend that they
all should becom of-one-beeing with him and his
godded Man^f and so be all named Gods /^g and
Childzen of the Mosthighest. For euenso, in the
same^h Contoynd-coming and Consozmittie-of-bee-
ing [namelic / God, with all what is Gods / and

^d Iohn. 14. c.

2. Cor. 6. b.

Apo. 21. a.

^e Ier. 31. a.

Iohn. 12. d.

^f Psal. 82. a.

Iohn. 10. d.

^g Oze. 2. c.

the

the Man, with all what is manlie] it all what is
not Gods noz Manlie; becometh thzough God
and the Man, vtterlie condemned.

4. Beholde / That is now in thissame Dape,
Gods ^a Judgment / and the Judgment of the ^{h Math. 23.d.}
coniointed Man vnto his God, accozding to the ^{A&. 17.d.}
Righteousnes. And the Publisshing of thissame ^{Iudg. 1.b.}
Judgment vpon the Earth, is a ioyfull Message
and good Tydings, vnto all goodwilling Men/
for to applye them to thesame Coniunction: and it
is also to a ⁱ Life and Ioye in the Godlynes, vnto ^{i Psal. 96. 98.b}
all such as beleue that the God of Sion, is: in such-
fort; becom King vpon the Earth.

5. **T**he Man is: in his Esfraunging from B
God; sayled oz fared-fourth so farre: in
the Shipfaring of his great Knowledge; in the
mapne wilde Sea/ that hee is altogether gon-as-
strap oz wandereth / and sayleth to be directed any-
lenger by the true Course of his Compasse: but say-
leth at aduenture now heere and then theare, in the
vncertaine places. And when-as hee supposeth to
haue found a good Land, to his Preseruing/so per-
ceaueth hee then that hee is vtterlie deceaued there-
in/ and that hee hath not peat attayned to the right
good Lande.

6. Now when the Man hath gotten a great
Lust, for to inherit the Promises of the Blessing/
and to com into the good Lande, wheare ^a Honye ^{k Exo. 3. 13.a.}
and Milke floweth / so aryseth-ther vpp then in the ^{Leui. 20.}
Man, a Diligentie-of-working / for to be made an ^{Deut. 6.a.}
Hepze in thesame Blessing.

7. Dut

7. Out of the Diligentie-of-working, ther cometh-fourth the tryed Knowledg of the Mans Vnabilitie and Vnwisdom / soz to attaine ther-vnto, as out of his owne Selfnes.

8. Out of the tryed Knowledg of the Mans Vnabilitie & Vnwisdom, ther cometh-fourth Two Parties, one against another.

C 9. The One Partie, is the Vnbeleef¹ and Dispaire, soz to be able; by any-meanes; to com-by thatsame at Gods handes, which the diligent Man so seriouslie seeketh-after.

1 Num. 14. 2.

2 Num. 14. 2.

10. The Other Partie, is the Beleef & Hope, to obtayne thesame by Gods Grace, thzough the Almightynes of God and his Christ: For the Beleef knoweth that all; what is vnpossible with the Man; is possible with God.

3 Math. 19. d.

Mark. 10. c.

Luk. 18. c.

4 Num. 14. 2.

Heb. 3. b.

11. Out of the One Partie; namelie / Vnbeleef and Dispaire; ther ariseth the Disobedience vnto the holie Woorde and his Requiring. And out of the Disobedience vnto the holie Woorde and his Requiring, ther arysse the manifolde goodthinking Wisdome of Men / and the many-manner of false Expoundinges or Interpretations of the holpe Scripture / together with lying & deadlie Gloses.

5 1. Tim. 4. 2.

2. Tim. 3. 2.

2. Pet. 3. b.

12. But out of the Beleef and Hope, ther arysse the Obedience vnto the holie Woorde and the Requiring of his Seruice of Loue. And out of the Obedience to the holie Woorde and to the Requiring of his Seruice of Loue, ther arysse the Consolations of Men, in the Patient-abiding soz the Worde, in their Long-suffering. And euenso ther

6 Num. 14. b.

Heb. 4. 2.

7 Psal. 94. b.

Heb. 10. d.

come

cometh to the Belief^r and Hope, the Healep of the^r Abac. 2. 8.
 Mightie-power of God / and the Knowledg of the
 godlie Trueth: and leadeeth the faithfull obedient
 Man^r in all Trueth & Loue, in-to the good Lande of Promise,
 of Promise / and in-to y^e eternall Life, his Blessing. 1 John. 14. 16.
 1 Apo. 21. 22.

13. At that time ther is found by the Believers
 and Obedientons, the Trueth and Loue / and all
 Concorde and Peace. But with the Unbelievers
 and Disobedientons, not els-what but good-think-
 ing Wisdome / together with all Contention /
 Schisme and Partialitie / and all Falshod / Deceit
 and Faynednes: wherewith they intangle or
 snare one-another of them / and so remaine with-
 out the good Lande of Promise. 1 John. 14.
 Apo. 21.

14. And euenso: thzough these Two-manner of
 Fourth-goinges; becom these^r Two Parties sepe-
 rated the one from the other / like as the Sheepe fro
 the Goates. And the One Partie, appeereth^r at the
 Right-hand of God / and the Other, at the Least.
 And so the Judgment passeth-fourth according to
 the Trueth, expressing who are Gods Elect. 2. Cor. 6. b.
 Math. 25. d.

The I X. Chapiter.

Resentlie in this Daye, I am moued
 in sondrie Thinges, to meruaile ex-
 ceedinglie. And must now therfore de-
 maund the Resolution of those thinges,
 wherat I so muze and meruaile. And geue mee
 Resolution therof, pee Wyse / or pee Scripture-
 learned / if pee haue Understanding.

2. How

a AA. 20. d.
1. Cor. 11. d.

1. How standeth the case so : I pray you ; or
out of what Stocke proceedeth it, that
ther are Certen / which will themselves, take-vpon-
them to procreate themselves to Men of God. also
teach and nourish-vp themselves in the Wisdom
and Vnderstanding of the godlie Thinges. and be-
com euen so : out of themselves ; Men and Elders
of y holie Vnderstanding : and will likewise geue-
fourth themselves for Men of God / and againe ,
beget Men of God / ereuer that they themselves
are begotten or brought-fourth of Men of God ?

3. From whence cometh it also, that the Fooles
account themselves Wyse / and perswade them-
selves to haue Vnderstanding : and are also : of their
Consortes or Adherentes ; esteemed for Such ?

4. That the Dead, boast them of the Life. and the
condemned Vngodlie, praise themselves for blessed ?

B 5. That the Dombe and Deafe, will expounde
or interprete the Prouerbes that are spoken of the
Wyse ?

b Pro. 26. a.

6. That the Crypples, will teach the Lame to
go right : and they which are Bond-men or Cap-
tiues themselves, will loose or set-free others that
are Prisoners ?

c Luk. 6. d.

7. That the Blynde, will shewe the right
Waye to Such as erre. and the peruerse Eyes and
darke Bodies, will teach the Simplicittie of Christ,
vnto another ?

d Rom. 1. a.

8. That Those which dwell in Darknes / and
haue neuer behelde the Light, will yet iudge the
Light and his Shape or Fourme. and ther-to ;
take

take vpon them, to bring fourth the Light out of the Darknes ?

9. That the Sinners, will promise Forgeenesnes of Sinnes to Such as transgresse: and that likewise the Vncleane, will * purge or purifie the Vncleane ? Eccli. 10. a.

10. That Such as are themselves vnfit or vnmeet, to enter into the Kingdom of God / will yet take vpon them to prepare meete Vessels, to the Kingdom of God ?

11. That Those which will speake much of the Truth / will ^e not yet themselves once heare the Truth / nether can they away-with the same ? f Iohn. 8. e.

12. That Those which were neuer-yet Disciples, vnder the holie Understanding / geue-fourth themselves as Maisters of the holie Understanding. and take vpon them, to set-fourth and teach the holie Understanding / and to iudge the same according to their owne Minde ?

13. That the Needie and such as haue no Bread themselves ^e in their Spences or Bynnes, go and call euery-where: Com fetch Bread / Com fetch Bread / wee haue aboundaunce therof ? g Esa. 1. a.

14. How cometh it, that the hungrye Bellies after the Bread, ⁿ suffice them with the Winde and ^h Fame of Bread: and euenso: as-though they had eaten indeede and were satisfied; holde themselves contented ? h Oze. 2. a.

15. From whence haue ^y Presumptuous: which are themselves with-out the Church of Christ, and haue neuer seene nor knowen any one Stone of the

D

same;

same; taken such an Arrogantie on them, that they will gather-together the Stones vnto them: also
 i Ezech. 12. b. comch and dawbe them together 'with deceitfull
 Morter' and so buyld-vpp a Church of Christ:
 and do not once perceauce, that their Worke auayle
 eth not/ noz cometh to perfection?

The X. Chapiter.

A **H**ear the Hunter hunteth / and
 the Wilde-beast discovereth hymself oz
 cometh in sight / theare do then the
 Houndes pearne.

1. 1. Esdr. 3. 6.

2. Esdr. 3.

3. Esdr. 1. 5. 3.

3. Mach. 4. d.

2. Wheare the true Light sheweth itself / and
 wheare-as thesame is witnessed / wheare also the
 Forefront and the Holie of the true Tabernacle bes
 cometh sanctified anew and the daylie Oblation of
 the true Godservice: to the Purging of $\frac{1}{2}$ Man frō
 his Sinnes; set-vpp againe / theare do then the false
 Heartes of the Scripture-learned / with all cruel-
 willing Men / and Goodethinking-wyse, furiously
 rage-against and blasphem thesame.

3. **I**n the true Tabernacle of the Lorde, the
 Sweet and pleasant-sauourie Meate, bes
 cometh now dressed oz made-redie, to an holie
 Meate-offering: and after thesame, do the wylde
 Beastes vent oz smell.

3. Esdr. 1. a.

1. b. c.

B 4. The Leuites are entred^b into the Forefront/
 and prepare theare the Trespasse-offering and
 Sinne-offering, besoze the Lorde / soz to offer-vpp
 thesame in due time.

5. The

5. The Pricsties are entred into the Holle / and they^e kindle oz set-on-fire theare, the daylie Offering of the true Godscrulce: and euenso the Trespass-offering and Sinne-offering, becometh: thorough the pzeperation of the Meate-offering; ofsfred-vpp and burnt: befoze the Lorde; in the Holie / to the Remission and Cleansing of the Sinnes: and it geueth-fourth euenso a sweet Sauour, befoze the Lorde.

c 1er. 33. b.
Heb. 9. b.

6. The High-priest is entred into the Most-holie: ^d and hee kindleth oz setteth-on-fire theare, with his Offering of the Life, the Death-offering / and consumeth the Death in the Life: and the Life keepeth the Victorie for euermore: and euenso ^e the Death: which is the last Enemie; becometh swallowed-up through ^f the eternall Life / and the Kingdom of the God of Heauens is inherited in the eternall Life: and euenso in thesame Inheriting, becometh now in this Daye, the great and glorious Feast ^g of the Lorde celebrated oz kept in the Kingdom of Heauen.

d Luk. 1. a.
Heb. 9. c.

e 1. Cor. 15. a.

f Oze. 13. b.
1. Cor. 15. f.
Apo. 21. a.

g Esa. 25. b.
Luk. 14. 22. c.
Apo. 19. a.

7. And the Holpons of God and Christ, eate and drinke the wel-dressed Meate / and the wel-pzepered Drinke of the Vpne: befoze the Lorde and his Christ; ^h in the Kingdom of Heauen. And the sweet oz pleasant Sauour of thesame is of so great force, that it is also smelled euen without-fourth.

h Luk. 14. b.
22. c.

8. Ther-after now do manye vncircumcised Heartes / and also manye Ritch-scripture-wyse: which are not taught to the Kingdom of Heauen; runne-on venting; howbeit they attaine not to the

Tast of the same. For it is not meete, that the Vncircumcised¹ should eate therof / nether-yet likewise, that any Vncircumcised ones² should enter into the Sanctuarie of God : For their¹ Heartes and Thoughtes are altogether vncleane.

i Math. 7. a.
k Esa. 35. 52. a.
Ezech. 44. a
Ioel. 3. b.
Apo. 21. c.
1 Tit. 1.

9. Many polluted and vncircumcised Heartes crye-out : God / Christ, and holie Gost. They do also not spare to open their Mouth very-wide, for to talke much therof. also to inuay-against and maligne very reprochfullie all Idolatrie : which they with their outward Eyes looke-on or iudge to be Idolatrie ;. and to curse or despe the Antichrist ; which yet they knowe not ; very vehementlie : and yet : ther-ynder ; they themselves do serue the Deuell, ^m the Father of all Idols. They honour the Antichrist, ⁿ the Deuels Childe : and are repleasished with the wicked Spirit of Belial. And are euen so before God and his Christ, not els-what but abhominable Idolatours & Antichristians.

m Iohn. 8. c.
n 2. Tess. 2. a.
1. Iohn. 2. c.
4. a.

o 1. Iohn. 2. c.

D 10. **W**ith the pure Heartes and Childzen of the Loue, the liuing God is knowen, in his Godhead : the Christ of the same God¹ is plucked-on, in his Christian Beeing : the holie Gost is inherited, in his¹ Loue : and the true Light is seene or beholden, ^r in his Cleernes.

p Rom. 13. b.
Gal. 3. c.

q Iohn. 14. 16.

r Iohn. 1. c.
1. Iohn. 1. a.

s 1. Iohn. 3. a.

11. The true Light shyneth vpon the Earth / and shyneth among the Childzen of the Earth, as thou rowe a Glasse : but by the Childzen of the Loue, ^t in perfect Cleernes.

12. The Minde of the Childzen of the World, is couered with many-manner of Darkneses / and their

their^r Scripture-learned attaine vnto no Trueth. f Esa. 28. 29. b
 For-that-cause they all walke in the darke^r Wayes/ t Sap. 5. a.
 which leade vnto Destruction.

13. **W**heare-as the Enuiousnes hath anye
 place oz roome graunted vnto it / euen-
 theare burneth^r it in, as a fyze / and fretteth oz v Pro. 14. d.
 consumeth away the Man, as a Canker.

14. All the Vnderstanding of the Worlde-wis E
 and Scripture-learned, is nothing-els; befoze the
 godlie Wisdom; but as a^r Smoke and Vapour. x Iam. 4. e.

15. Therfoze is also the Dape of the Lorde, be-
 foze the Scripture-learned; which are not^r taught y Math. 13. f.
 to the Kingdom of Heauen; and befoze all Wpse of
 the Worlde, altogether^r darke/ yea not otherwise, z Esa. 13. e.
 but as a Cloude and Mist. Ioel. 2. a.

16. Ther are very fewe which^r call vpon the
 Name of the Lorde: Therfoze ther are also fewe a Esa. 44. b.
 defended by the Lorde, ^b to Preservation in the b Ioel. 2. d.
 Godlynes.

17. Ther are also fewe that seeke the Wpight
 and Verptrue / oz that indeuour them therafter
 with all their heart; but they all; for the most-part;
 set their Consolation and Confidence on vaine
 Thinges. For-that-cause also the begilefull^r Spi c 3. Reg. 22. c.
 rit of Lyes, hath the Victorie ouer Many: and Rom. 11. b.
 thereon they highlie-bzagge, as-though they had the
 Trueth. And so many People becom ther-through d Psal. 43. e.
 seduced/ and are^r bzought to the Shambles. Rom. 8. e.

18. Ther is scarcely any^r Faith/ Feare of God/ F
 nether Loue / noz-pet Knowledg of the Lorde, in e Iere. 5. a.
 the Lande: ^r but Reuyling / Contention / Blas Luk. 18. a.
 pheams f Oze. 4. a.
Rom. 1. c. d.

g Iudg. 1. b.

h Gal. 5. b.

2. Pet. 2. b. c.

i Heb. 10. c.

pheaming / Vyzeur / Traytozie / Enuie / Backbit-
ting / False-witnes / Unfaithfulnes / Idolatrie /
Boasting and Consolation in Fleash / false Rightes-
ousnes / forged Holynes / counterfeited Seruing-of-
god / Hypocrisie / Lying-tales / Theeuerie / Pride /
Adulterie / Whoredom / Seducing / Couetousnes /
Pompe / Warre or Battell / and Murdering / with
many-moe such other Wickednesses, haue euery-
where the Preheminance and Raigne-in-comon,
among the Children of Men: in such-sort as by
that occasion, the Lawe of the Lorde is^s dispised.
the Euangelie and the Beleeof of Christ, is taken-
on to a sinfull^h Libertie. the holie Spirit of^y Loue
of God and Christ, is shamefullieⁱ blasphemied.
and the false Doctrine: with her seducing Eyes; is
euery-where harkened-vnto, honoured, and fol-
lowed-after.

The X I. Chapter.

A I goeth Now with the Children of
Men altogether preposterous: For the
Fleash will worke spirituall Things / the
elementish Creatures will seperate them
from the elementish Things / and vsuallie busye
themselues onlie with the heauenlie Things / and
those which beare yeat the fleashlie Foze-skinne of
the Sinne befoze their^s Heartes, will liue and go-
fourth, according to the Spirit.

a 1. Cor. 3. b.

b 1. Cor. 3. a.

2. The Children: for whom it is yet^b needfull
to be fedd with Milke; will eate strong Meate.

and

and therto be * named Men.

e 1. Cor. 4. b.

3. They will also : as-though they were Men
o2 Elders ; * pzocreate Childzen in wedlocke / and d 1. Cor. 4. b.
so be called Fathers.

4. The Disciples sozake the Doctrine and In-
struction * of the Elders / and set-yp themselves : as e Heb. 13. b.
gainst their Elders ; to be Elders : and ^fplace them- f Leui. 10. a.
selues euenso in the Office o2 Roome of the El-
ders / so2 to minister the Pziestes-office themselves /
and to appzopziate and transport : ^g according to g Num. 16. b.
their Minde ; the Gouernment of Rulers / vnto
themselves.

5. The Bond-men ; which are subiect to seruice ;
will be free Maisters / and pluck to them the In-
heritaunce of their Maisters : and so take vpon
them to beare Lordship ouer their Maisters . and
the elementish Childzen / and ^h worldlie Captiues ,
will ^h applie the Freedom of the Childzen of God , h 2. Pet. 2. c.
on themselves.

6. The Hyzelinges : which are ⁱ altogether i Apo. 3. b.
pooze / and must of necessitie liue by their Daye-
wages / and haue no ouerplus by them ; / will dis-
tribute-fourth much Riches / and beare the Name
that they are ritch.

7. The Women will now marie with Women / B
and geene Seede vnto each-other , to the Bringing-
fourth of Childzen : and those that were neuer yet
conceaued with childe / grone & crye-out , as-though
they were in the extremitie of trauell , in Childbirth.

8. They that are bidden to the Mariage-feast ,
keepe themselves backe ^k with Excuses / and they k Math. 22. a.
Luk. 14. b.

themselves prepare their owne Mariage-feast / and keepe thesame together with each-other, without Bydegroome and Byde.

9. The Married-women; which ought to holde themselves in all Faithfulness onlie by their Espoused-husbandes; geue themselves to commit Whordom / and breake the Wedlocke. They play the harlottes with straunge¹ Men / and take-pleas
 1 Ier. 2. d. 3. a. sure^m in their Whordom.
 m Ezech. 16.

10. They are becom likewise so presumptuous by themselves in their Whordom / that they stick not to proclayme-them an whorish Mariage-feast. also
 m Ezech. 16. 22. bidⁿ many Adulterers & Adulterices therto. and keepe euenso thesame with Whoozes and Naughtypackes: and becom; one with-another; vterlie drunken with the^o Wyne of their Whordom and Uncleannes.
 o Apo. 17. a. 18. a.

C II. That which is Most-bewtifull, is now counted to be the Uncleanest of all other:
 p Math. 22. b. and to pluck-on the gorgeous^p Wedding-feastes
 Apo. 3. b. Garment, is now; of Many; counted a thing worthy of derision.

12. The right Bread, is counted to be vinewed or mustie / and the Children of Men make one-another to lothe it: in such-sort / that they abhorre to eate therof: and so they seeke to satiate or fill them with straunge Bread / and with their owne Dirt.

13. The vpright Wine of y^e right Vine; which is pressed to vpright Joyfulness; is counted of Manke, as fustie and sower or without good verdure: and they will presse-them New-wine out of the

the Bramble-beries / and so refreash and reioyce
them with straunge Wine / and with their owne
and bitter Filthines.

14. The forwozne Fountaines are becom^a drye: q Ier.14.a.
their Waters are runne to-an-ende in their course/
and stand altogethr still for yeelding of anye-moze
Water: And the Childzen of Men digge: ^r with ^r Ier.2.b.
great Diligence; for new oz freash Waters: and
seeke to get oz com-by thesame, out of their ^a foule ^a Ier.2.b.a.
Pooles/ and stinking Puddles oz Pittes.

The X I I. Chapiter.

The Husbandmen oz Tillers of the A
Land, knowe not how to diuide the Sow
ing-time from the ^a Mowing-time. They ^a Eccle.3.a.
knowe not likewise the Fruites, from the
Leaues/ noz the Corne, from the Chaffe.

2. The Wood-breakers and Carpenters, cans
not discerne the difference betwixt the Heart-woode
of the Tree/ and the Barke of thesame. nether-yet
do they knowe ^y Instrumentes oz Toolles of their
Science, as wherto eachone is seruiceable.

3. The Masons knowe not the good Stones,
from the bad: nether-yet do they also vnderstand
the difference betwixt the Worke of the Foundatio
on/ and the Worke that is set thereon: and they
mozte oz lay-on all their Masendrie-worke ^b with ^b Eze.13.b.c
deceitfull Mozter.

4. The Carters, harness oz tye the Horses be
hynde the Cartes: and will needes dypne-on the

Cartes forwarde.

5. The Phisitions and Apotecaries, knowe not the Hearbes which serue to the Health of the Diseased: nether-yet knowe they how to discern the diuersitie of the Diseases or Sickneses of Men. And the thing wherewith they go-about to cure or heale the Lynes of Men / therewith they bring-in the Death and Corruption to the Life / and so marre the Life of Man.

B 6. The Marchauntes are vnerpert in their Trade-of-marchandice: For they knowe not the right-true Goods, from the Countersait / nether-yet the fyne Pearles and pretious Stones, from the False: and trafficke euenso with false Marchandice.

7. The Sheephcardes: or Those that will be called Pastours of Sheepe; knowe not the Sheep, from the Goates. And the Howse-holders: which appoint the Heardmen ouer the Sheepe; knowe not the Heardmen or Pastours of the Sheepe, from the Wolues / nor the Feeders, from the Deuourers / wherthzough also in generall, the Sheepe are not protected nor yet dulie pastured.

e Ezech. 34. a. b.
Iohn. 10.

d Math. 7. c.
Rom. 16. b.
a. Cor. 11. b.

e Iohn. 10.

8. The Wolues put-on Sheepe-skinnes / and knowe how to bleate like Sheepe and Lambes. And euenso in their Bleating; they bzute-fourth the seellie Sheepe, to be Wolues / for that they mought: according to their woluisly Nature; bite and deuour the seellie Sheepe. But it hath neuer ben seen / nether shall it likewise euermoze be seene, that the Sheepe do byte or deuour the Wolues: but they greatlie-
feare

feare the Wolues / and flee : for that they mought
be defended ; to their Pastour oz Sheardman.

9. Howbeit, manye Sheepe are now becom als **C**
together insensible oz without perceauing / and
knowe not their right Hearders oz Pastours / nor-
pet their Voyces, from the Straungers. ^{f Iohn. 10. b.} And by
reason that ther are so many false Pastours risens
vp / ^{g Ezech. 13. b} which can countersait in the sounding-fourth
of their Voyces, the Voyce of the vpzright Pas- ^{34. a. b.}
tours / the insensible seelie Sheepe, knowe not how ^{Math. 24. a. c}
to discern the false Pastours / nor their seducing
Voyces, from the vpzright Pastours : and so they
runne : for the most-part ; after the Sounde of the
Voyce of the ^{h 1. Reg. 22.} false Pastours : and becom euen so
verye rufullie seduced / and bzought to the Shams
bles / and part of them also, into much Calamitie
and Distresse.

The X I I I. Chapter.

How can it ; by any reason ; go-well A
vpon the Earth : For the Sheepe are com-
mitted and put-in-trust vnto the Wolfe, for
to be kept / the little Fishes, to the Cat / and
the sweet Hearb-garden, to the Swine.

2. All Errours and vnright Wayes, are called
right^a Wayes : and the Unsaithfull, which steale ^{a Ecl. 5. c.}
the Goods out of their Maisters oz Gouvernours
Chestes / and trafficke oz occupie false Marchans
dice therwith, are called Just-persons.

3. Those which haue neuer-pet ben Disciples in
the

b Apo. 2. c.

the Schoole of Christ. but are risen up out of ^b the Deuels Synagogge / are now called Christians / or they geue-fourth themselves for Such. And the wicked and darke Consciences, place themselves for

c Esa. 5. c.

Judges, ^c betwixt Good and Euell / and betwixt Light and Darknes.

4. Those which haue no Intelligence of the Trueth nor of the Light of Life, will now teach the Trueth vnto Others / and direct them to the Light of Life : and the Ignorant, will plant Vnderstanding into the Simple.

5. The Dead, boast them of the Life : and those which lye yeat as the Dead, in the Graues / will publish the Life and the Resurrection of the Dead / and promise the eternall ^d Life, to the Vnbeleeuers that are dead.

d Ezech. 18. b

B 6. The Infidels account themselves for Beleeuers : and yet neuerthelesse they dye ^e in their Sinnes : and the Inheritance of their Reward, is the eternall ^f Death. But the vpright Beleeuers, dye in the Death of Christ : ^g and the Inheritance of their Rewarding, is ^h Resurrection with Christ, and the eternall Life.

e Iohn. 8. c.

f Rom. 6. a.

Apo. 19. 20. c

g Rom. 6. a.

7. They which are minded against the Lawe / and are ⁱ in all ; giltie as touching the Lawe / do yet inforce or ^h oblige men to keepe the Lawe.

h Math. 23. a.

8. They which are themselves vnbeleeuing / do yet set-fourth ; verp strictlie ; the Beleeft to be kept, on paine of Damnation.

9. They which knowe not the Euangelie of the Kingdom / nor yet haue euer receaued the same ⁱ nor the

the Publishing of the same, out of the true Light / will yet needes themselves preach-fourth the Euangelie of the Kingdom: and will euenso runne, wheare-as¹ they are not sent.

i Iere. 23. e. d.

10. The Blinde affirme^k that they see / the Spiritlesse-persons, do highlie vaunt them of the holie Spirit / and the Ungodlie make their boast, that the onlie God is their God / and that they haue the Woorde of the Lord.

k Iohn. 9. d.

11. **W**here now therfore it goeth thus to- worke, as is resited /¹ euen-there are

l Esa. 1. e.

the Iust / together with all Singleminded and Littleons of vnderstanding, inforced: in their iust Causes; to suffer wrong: also the sorrowfull Widowes and the Fatherles are oppressed: and the true Doctrine of the Seruice of Loue, blasphemmed and resisted.

Ezec. 22. a. b.

12. The anguished Heartes for the Righteousnes cause, finde there no place for to obtaine anye Libertie or Refreashing: nether-pet is the innocent or vngiltie Bloud defended either protected there / but is rather^m spilt or powzed-fourth: and all vpright Righteousnes depressed.

m Esa. 59. a.
Ier. 22. b.

13. The hungrie Soules after $\frac{1}{2}$ Bread of Heauen, finde thereⁿ no Satisfying. the thirstie Heartes after the Righteousnes, are not there refreashed: the naked Poozeons, are not there clothed: the Witnessers of $\frac{1}{2}$ Trueth, are not there harkened-vnto: noz pet the Prisoners, loosed or let-go at libertie: noz the Erring or Strayed, lead on the right Way. but rather greatlie blamed and blasphemmed.

n Esa. 55. a.
Math. 25. d.

14. Noz

The Kingdom of God, is growne A
ded inwardlie in the ^a Field of the Man / ^a Math. 13. 2.
even-like as a Lillie-bzaunch is planted in ^{Luk. 17. 6.}
the Middest of an Husbandmans Fielde/
which is by nature inclined to bringfozth Thistles.

2. Now the Thistles ^b growing-vpp, do shewe- ^b Math. 13. 2.
fourth the Bewtie of their Flowers: they get also
som Praise for their Gaynes / vntill such time as
that the sweete-smelling Lillie-flowers, do make-
manifest themselves: out of the Lillie-bzaunch; with
their pure Bewtie.

3. Howbeit / the Lillie-flowers do excell & passe
in their pure Bewtie and sweete Smell; the This-
tel-flowers, far-awaye: in such-sozt, that eueryone
; which beholdeth them / and smelleth their sweete
and delightfull Sauour; must needes ^c praise and ^c Cant. 2. 2.
commend the Lillie-flowers, moze then all This-
tel-flowers.

4. For-that-cause likewise, the Husbandman
doth loue the Lillie-flowers, with such a singular
Loue / that hee vtterlie rootethout ^d Thistles with
their Flowers and Seedes, from-off his ^d Field / ^d Math. 13. 2.
and so geueth Roome to the Lillie with her Flow-
ers: and hee bringeth also; into thesame Field; by
the Lillie-flowers, all the Plantes of his pleasant-
smelling Hearbes / and maketh of thesame his
Field, a Garden-of-pleasure.

5. **T**hey which are ether walke with-out the B
Kingdom of God and his Righteousnes/
and stand not submitted vnder the Ministration of
the holy Woorde, which reacheth to the Kingdom
of

of God / Those harken-to and geue-eare : from without-fourth ; very diligentlie, what-manner of straunge Sounde thatsame Sounde mought be, which witnesseth of the Kingdom of God.

e Esa. 29. b.

f Math. 13. b.
Luk. 8. b.

6. But when-as they now make inquisition or search after thesame / and that they are com some what nye vnto thesame Sound : so2 to heare some Tiewes therout / and not to stand obedient thervnto or to the Requiring of thesame ; / So are then thesame Testimonies of the Kingdom of God ; not els-what vnto them, but as a closed^e Booke / and a fast-sealed Pit / pea, and as it were a Prouerbe or secreat^e Sentence.

g 1. Cor. 2. b.

7. They looke-about diligentlie after thesame : and they digge also : with all their owne Vnderstanding ; very earnestlie after the Knowledg of the Kingdom of God, in their Inwardnes. But they cannot : in all their Vnderstanding ; consider nor yet once conceaue^e h^e Fourme or Fashion of thesame.

C

8. They seeke likewise ; no-doubt ; with painfull labour and much travell, for the Kingdom of God. But-yet whenas thesame and his vpright Righteousnes, is setfourth befoze their Eyes / and witness^e ed or declared vnto them / then haue they no Lust therto, for to receaue thesame / or to enter therein : and therby they manifestlie expresse or make-knowen, that they knowe not the Kingdom of God / ne-yet vnderstand the Cleernes^e of his Comming.

h Luk. 17. c.

i Math. 13. b.
Luk. 8. b.

9. Howbeit / it is graunted to the beleeuing and obedient Disciples of the holie Woorde and hys Seruice of Loue, to vnderstand^e the Myserie of the

the Kingdom of God / and the Entrance into his Righteousnes.

10. It is likewise permitted them, to eate of the secret^k heauenlie Bread. and therto ther is geueu^k Apo. 2. b. them a white Stone / wher-vpon is witten a New Name / which noman knoweth, saue onlie hee which receaueth thesame Stone with the New Name. And That is the Difference betwixt the true Beeing, which is remaining with the Elders / and the Images oz Figures, which are administred vnto the Disciples, to an Introduction for them vnto the true Beeing.

11. But where-as now ther is no vpright Difference obserued, among the Elders oz Teachers / and the Disciples which are taught, betwixt the true Beeing / and the Images oz Figures / euen-there then also ther is no Discretion taking-effect oz vsed: and where-as ther is no Discretion / there¹ can it not go-well with any Soule. For the^m Judgment^m Math. 23. c. noz the Mercifulnes / nether-yet the Ceremonies of the vpright Seruing-of-god, are not there obserued / noz yet likewise is the Trueth of thosesame effectuallie known.

12. But where-as the true Beeing of God and Christ, is remaining with the Elders oz Teachers: and that thesame Elders, administer vnto the Disciples: which are taught; the Images oz Figures, out-of thesame true Beeing: to an Introduction for them vnto thesame true Beeing; / euen-there is then the Judgmentⁿ and the Mercifulnes / as also the Ceremonies of the vpright Seruing-
E ing-

n Oze. 6. c.
Math. 23. c.

ing-of-god, vsed oz obserued sinceerlie and accoꝝd-
ing to the Trueth.

The X V. Chapter.

A **W** **I** **S** **O** **M** **A** **N** **O** **W** **A** **S** **T** **H** **A** **T** **T** **H** **E** **W** **I** **S** **D** **O** **M** **R** **E** **S** **T** **E** **T** **H** **E** **D** **I** **S** **P** **I** **S** **E** **R** **S** **O** **F** **T** **H** **E** **S** **E** **R** **V** **I** **C** **E** **O** **F** **L** **O** **V** **E** / **A** **N** **D** **B** **E** **F** **O** **R** **E** **S** **C** **H** **A** **S** **R** **E** **S** **I** **S** **T** **H** **E** **S** **A** **M** **E** / **A** **N** **D** **A** **R** **E** **D** **I** **S** **O** **B** **E** **D** **I** **E** **N** **T** **H** **E** **R** **V** **N** **T** **O** . **A** **N** **D** **T** **H** **A** **T** **T** **H** **E** **S** **A** **M** **E** **I** **S** **M** **A** **N** **I** **F** **E** **S** **T** **A** **N** **D** **W** **E** **L** **-** **K** **N** **O** **W** **E** **N** **T** **O** **T** **H** **E** **E** **L** **D** **E** **R** **S** **I** **N** **T** **H** **E** **F** **A** **M** **I** **L** **I** **E** **O** **F** **L** **O** **V** **E** / **T** **H** **E** **R** **F** **O** **R** **E** **D** **O** **I** **O** **P** **E** **N** **M** **Y** **M** **O** **U** **T** **H** / **A** **N** **D** **S** **P** **E** **A** **K** **E** **M** **Y** **P** **R** **O** **V** **E** **R** **B** **E** **S** / **T** **O** **T** **H** **E** **S** **A** **M** **E** **E** **L** **D** **E** **R** **S** **I** **N** **T** **H** **E** **F** **A** **M** **I** **L** **I** **E** **O** **F** **L** **O** **V** **E** / **S** **O** **T** **O** **M** **A** **K** **E** **-** **M** **A** **N** **I** **F** **E** **S** **T** **E** **N** **T** **O** **T** **H** **E** **M** ; **I** **N** **P** **A** **R** **A** **B** **O** **L** **O** **S** ; **T** **H** **E** **W** **I** **S** **D** **O** **M** **A** **N** **D** **H** **E** **R** **M** **I** **S** **T** **E** **R** **I** **C** **S** . **F** **O** **R** **I** **N** **T** **H** **E** **O** **B** **E** **D** **I** **E** **N** **C** **E** **O** **F** **T** **H** **E** **L** **O** **V** **E** , **I** **T** **I** **S** **G** **R** **A** **N** **T** **E** **D** **V** **N** **T** **O** **T** **H** **E** **M** **T** **O** **U** **N** **D** **E** **R** **S** **T** **A** **N** **D** **T** **H** **E** **M** **I** **S** **T** **E** **R** **I** **E** **O** **F** **T** **H** **E** **K** **I** **N** **G** **D** **O** **M** **O** **F** **G** **O** **D** / **T** **O** **G** **E** **T** **H** **E** **R** **W** **I** **T** **H** **T** **H** **E** **P** **R** **O** **V** **E** **R** **B** **E** **S** **O** **F** **T** **H** **E** **W** **I** **S** **E** / **A** **N** **D** **T** **H** **E** **S** **A** **P** **I** **N** **G** **E** **S** **O** **F** **T** **H** **E** **U** **N** **D** **E** **R** **S** **T** **A** **N** **D** **I** **N** **G** **O** **N** **S** .

a **P** **s** **a** **l** . **7** **8** . **a** .

b **M** **a** **t** **h** . **13** . **b** .

M **a** **r** **k** . **4** . **b** .

L **u** **k** . **3** . **b** .

2 . **W** **H** **E** **R** **F** **O** **R** **E** ; **O** **P** **E** **E** **E** **L** **D** **E** **R** **S** **A** **N** **D** **F** **A** **T** **H** **E** **R** **S** **O** **F** **T** **H** **E** **F** **A** **M** **I** **L** **I** **E** **O** **F** **L** **O** **V** **E** ; **S** **O** **L** **E** **T** **N** **O** **W** **A** **L** **L** **T** **H** **E** **S** **E** **P** **A** **R** **A** **B** **O** **L** **O** **S** **S** **A** **P** **I** **N** **G** **E** **S** **O** **F** **M** **Y** **N** **E** ; **W** **H** **I** **C** **H** **I** **I** **P** **R** **E** **S** **E** **N** **T** **L** **I** **E** **I** **N** **T** **H** **I** **S** **D** **A** **Y** **O** **F** **M** **Y** **N** **E** **O** **L** **D** **E** **-** **A** **G** **E** , **S** **P** **E** **A** **K** **E** **-** **F** **O** **U** **R** **T** **H** **V** **N** **T** **O** **Y** **O** ; **S** **I** **N** **K** **E** **I** **N** **T** **O** **Y** **O** **U** **R** **H** **E** **A** **R** **T** **E** **S** .

2 **T** **i** **m** **o** **1** . **4** . **a** . **b**

3 . **O** **B** **S** **E** **R** **V** **E** **L** **I** **K** **E** **W** **I** **S** **E** **A** **N** **D** **K** **E** **E** **P** **E** ; **W** **I** **T** **H** **A** **L** **L** **D** **I** **L** **I** **G** **E** **N** **C** **E** ; **I** **N** **T** **H** **E** **C** **O** **N** **G** **R** **E** **G** **R** **E** **G** **A** **T** **I** **O** **N** **O** **F** **T** **H** **E** **L** **O** **V** **E** , **T** **H** **E** **O** **R** **D** **I** **S** **N** **A** **U** **N** **C** **E** **S** **O** **F** **H** **O** **W** **S** **H** **O** **L** **D** **I** **N** **G** / **A** **N** **D** **T** **H** **E** **G** **O** **V** **E** **R** **N** **M** **E** **N** **T** **O** **O** **F** **Y** **O** **U** **R** **F** **A** **M** **I** **L** **I** **E** / **A** **N** **D** **O** **F** **A** **L** **L** **T** **H** **A** **T** **W** **H** **I** **C** **H** **I** **S** **V** **N** **D** **E** **R** **Y** **O** **U** **R** **H** **A** **N** **D** **E** **S** , **E** **V** **E** **N** **A** **S** **I** **E** **X** **P** **R** **E** **S** **S** **E** **O** **R** **H** **O** **L** **D** **-** **F** **O** **U** **R** **T** **H** **E** **S** **A** **M** **E** **B** **E** **F** **O** **R** **E** **Y** **O** **U** .

4 . **D** **O** **Y** **O** **I** **N** **L** **I** **K** **E** **M** **A** **N** **E** **R** **H** **O** **L** **D** **-** **F** **O** **U** **R** **T** **H** **E** **S** **A** **M** **E**

In all Loue; befoze the Goodwilling, which walke obedientlie in our most holie Godseruice of Loue/ to thende that yee in all your Ministrations; may euenso alwayes rule wiselie and vnderstandinglie and so accomplish all your Matters; with good Prouidence or Circumspection; in the holie Vnderstanding.

5. Seeue not ouer your Lust: at any time; as B
subiect vnto Sleape: but watch alwayes and haue ^{d Pro. 6. 2.}
a care: both night and daye; ouer the Soules of ^{e Act. 20. 6.}
your Subiectes: and see that yee keepe euenso al ^{2. Tim. 4. 2.}
wayes: fourth-and-fourth; a good Watch, against
all the Destruction which is a comming.

6. Let alwayes the Ministration: about the needfull Thinges; sinke into your Heartes: and to a good Pzseruing or Safetie; take euermoze good-heede, vnto all that which is committed to your Charge and put-in-trust vnto you, ether by God or Men.

7. Let not your Fieldes: to any increasng of Weedes; lye waste^r or vnplowed / lest that those ^{f Ier. 4. 2.}
same: after the Nature of their owne Yeelding or Bzinging-fourth; growe full of al-maner of Weedes/ or wax stubbozne and barren by themselves.

8. Therfoze plowe your Landes or Fieldes bes times/ and pzpare them to a mollified Earth: and euenso with the Harrowe, purge or scower them well from the Rootes of the Weedes.

9. Let not: in anycase; any-what at-all, of the Weedes or of their Rootes, remaine in your Fieldes. nether yet likewise anything of all what-soeuer

is like to hinder or indamage y good Corne : which
 yee sowe in your fieldes ; in y Growing-up therof.

C 10. When yee now haue well tilled your fieldes / and made them thoroughlie redie , for to sowe the good Corne therein / Then sowe you in each field, such Seede or Graine as his Nature requirereth / or as it is able to bring-fourth : whether it be then Wheate / Barle / Otes / Rye / Annise / or Cummin.

g Lam. 5. 2.

11. And when yee then haue : in seasonable time ; sowed your fieldes / so be not ouerhastie to the Growing-up therof / for to haue the Haruest , before y right Time : but waite with Long-suffering , for the Evening-and-morning Raine / for the sweet Dewe of Heauen / and for the Warmth of the Sunne-shining : through which Coniopning : or Together-operation ; on your sowed fieldes , your Seede shall receaue his full Increase / and be multiplied plentifully.

h Math. 13. d.

12. But forget not in all thissame , to bestowe all your Care and Diligence , for to weede-fourth or pluck up thoroughlie all the Weedes : which growe in your fieldes , besides or among the good Seede ; from out-of your fieldes / lest that thesame in growing-up against the good Corne , should get the Preheminnence therouer.

D 13. Now if yee doo euen-thus / and that yee take all these thinges effectually to heart / so shall yee then reioyce you in the Fertilitie of your fieldes . and in y time of Haruest , reape much Fruite therof.

14. When yee now in the Haruest , haue reaped your

your Fruites : wherein the Lorde hath blessed or prospered you ; from-of your Fieldes / so ^a gather i Math. 12. d. and lape you vp thesame then in your Barnes.

15. And whenas the Winter cometh / and that all Fieldes lie barren and without Fruit / then seede you your howsholdes , with your Increase or Store that is growen / and liue therewith, in Ioye : and satisfie yourselues euensō with the Fruites of your Fieldes , eueryone according to the Desire or Appetite of his Soule.

The X V I. Chapter.

Consider aduysedlie and vprightlye A heere-on : with good Vnderstanding ; O yee Elders and Fathers of the howsholde : Be not in anycase sluggish / nether yet negligent or carelesse , in all thissame so needfull an Office or Ministration : but respect well the ^a right Time / ^a Pro. 6. a. whylst that thesame serueth and is necessarie for you, to all good Exercise / So shall yee then haue alwayes Corne in your Barnes / and Bzead enough within your howses. And in the time when the Hunger ^b falleth vpon the People / and that the ^b Amos. 8. b. Countries are clene without Corne / yee shall ^c haue ^c Esa. 65. b. sufficient therof / and that in great abundance.

2. And when that yee thus in the deere Time [namelie / in the Time of Lacking or Scarcitie of Corne and Bzead] haue Corne enough / and plentye of Bzead, to your Suffising / euen-like as in the Time of abundance : and that the Lorde your

^d Leuit. 26. b.
Esa. 58. b. 65.
66.

God, hath made you rich and fat, with Corne and Bread / ^a with Gardens-of-pleasure and Vineyardes / and with all what-euer is needfull for you: and that yee haue aboundance of Water, in your Fountaines and Riuers / So becom not then sluggish nor sleapie / wherby yee might chaunce to forgoe get all good Orders-of-discipline, seruing to the Enriching of your Familie / which I do this-daye: to the Preseruation of You and your Families; expresse and set-fourth before you.

^e Pro. 24. b.

B 3. Becom not likewise wanton, inordinate, or voluptuous, wherby yee should growe negligent towards your Fountaines / Fieldes / and Vineyardes / lest that your Fountaines do wax drie for lack of Water / or-els becom polluted with foule Waters: and that the Thistles ^{*} and Nettles or uergrowe or take-any-roote in your Gardens-of-pleasure and Vineyardes / as also in your carable Fieldes: and that euenso: through such your Negligence; your Vines; wanting their due and orderlie Dressing or good Husbanding; faile to yeeld-fourth their Increase of good Wine: in any store or aboundance; vnto you.

4. For that cause neglect not the time, for to maintaine and keepe your Fountaines with their Waters, in all Pureneces / and to cut: in due season; the Braunches of your Vines.

5. Pare or cut: I saye; very well and orderlie, the Braunches of your Vine: spare not hardelie to pare them somewhat short / but cut-off from them the Ranknes of their superfluous Increasing or Shoots

Shooting-fourth in their growing: and let not the principall growen-fourth Braunches be suffered to beare oz nourrish any moze then a fewe oz shozte Shootes, in the Stem of their Vine / So shall then your Vines yeelde you fourth great stoze of Wine and sweet Must, to your Reioycing.

6. But if pee let the Braunches of your Vine **C** according to the Ranknes of their sozwardnes of growing; remaine out-of-measure long / then will they bring you fourth no-doubt; many Leaues. but not much Wine.

7. Take therfore now a good regarde heerevnto / and haue euenso your delight in the tilling & dressing of your Vineyardes: and reioyce you in the Sweetnes of y Wine that proceedeth of thosesame.

8. **T**hanell and vew also in like-manner: to a good Exercise; thozowe-out, your Gardens-of-pleasure / Pomerayes / oz Orchardes: and haue a good regard to the Twigges of the Trees / lest that they: in the Bringing-fourth of their Fruites; should hinder one-another / oz-yet let oz keepe-away the Shining of the Sunne.

9. Haue no pleasure in the superfluous Multitude of Twigges / which may any-waye be damagefull oz-yet hinderfom to the Fruitsulnes: but prune them / and shrid-away oz cut-off the vnprofitable and noysom Twigges / wherby that the Sunne: with his bright Shining; may shine-thorowe betweene them / and that the profitable oz expedient Twigges mought euenso: to the Bringing-fourth of their perfect and ful-rype Fruites;

haue roome enough for them.

D 10. **I**n all thissame your good Order-of-exercise, be alwayes without faile; wel-mindfull heerof / namelie / that yee : with Careful-diligence; see to the Protection of your Families or Howsholdes / also rule or order them vprightlie, to the maintenaunce of all good Peace / and prouide for them with all good and necessarie Purueitance. And euenso rule or exercise you all thinges, by the direction of the ¹ Wisdom of the Lorde / to thende that your Howsholdes may be : in al-thinges; so louelie & peaceable / that nothing-els may be found, perceaued, ether proued by them, but that they : together with each-other; are a concordable Howse of Loue and Peace.

f Pro. 8. a.
Sap. 6. a.

g Rom. 16. b. 11. Therfore ought yee also to haue alwayes a Sharpe eye, ² toward Such as adioyne not themselues to the Obedience of the Lorde / but are rather presumptuous and contentious ther-against / and therto stirre-vp Other-moe to Contention, against thesame : And suffer them not : in anycase; to haue Place, for to dwell by you / lest that they disturbe your whole Familie / and make them seditious, to all Unpeaceablenes.

h Eccli. 12. a. 12. And albeit that They : to the Satisfying of their Lust and Desire; com crowching vnto you, as though they were hungrie and thirstie / yet ^h feede them not for-al-that, in their Hunger / neither quench you their Thirst : Eat not also with them, of one Bread / neither yet likewise drinke you with them, out of one Cup : but let them passe-away / and haue not

not any Pitie or Compassion at-all ouer them.

The X V I I. Chapiter.

Doſe well and aduiſedlie heerevnto/ A
that pee be ſound faithfull in All whatſoer
I do preſentlie in this Daye or Night
of the Loue; expreſſe or declare vnto you/
So ſhall then your Houſe with your whole Fam-
ilie: euen out of the Service of the Loue; be verpe-
well and orderlie conſidered-of ether edified/ and all
your Landes ſhall be inhabited in Peace, euen for
euermore.

2. The Wicked/ together with all Seditious
and Euel-willingons, ſhall tremble or be-afraide
befoze you / and flee-away farre from you: and the
Lorde will geue you wide and large Roome.

3. **P**repere alwayes requiſite or conuenient
Woꝛke, ^a for your Oxen and Aſſes / for ^a Eccli. 33. c. d
your Men-ſeruantes and Maide-ſeruantes which
pee haue retained: for to doo your Service; within
your Houſe/ wherby they may be occupied and not
reſt-ydle/ Leſt that they: by the meanes of Ydlenes;
ſhould wax ſlothfull/or-els: hauing ouermuch ſpare-
time; be mooued for to deuife ſom miſcheuous or
lewde Practiſe / or to imploy and indeuour them to
ſom naughtie Abuse.

4. Yee ſhall: ſardermore; obſerue or make ^b no ^b Gal. 4. a.
Difference, betwixt your Seruantes & your Child-
zen: whylſt that your Children are peat young/
and muſt ſtand vnder the rule of Diſcipline and the
E 5 Rod;

Exod. 20.b. **31.c.** **Leuit. 23.c.** **Deut. 5.b.** **And;** in their Labour / nether-yet shall pee suffer anyone to be ydle oz vnoccupied, but onlie on the Sabboth-dape of the Lorde, when-as thesame is com/ like as the Lorde hath^e commaunded it.

B 5. In like-sozt also pee ought alwayes to be mindfull of the Sabboth-dape of the Lorde/ and to holde thesame very-reuerent oz high-worzhelie in estimation, befoze eueryone/ to thende that eueryone mought likewise be^d alwayes mindfull of thesame, for to halowe it / and to rest them therin: and that
d Heb. 4.b.
c Exod. 20.b. they all euenso; which are^e mindfull of the Sabboth-dape of the Lorde, for to halowe thesame; mought recreate and reioyce them; with their Elders and Fathers of the howsholde; in thesame.

6. Moreover, in this Sabboth-dape of the Lorde / pee shall all; one with-another; keepe alike Rest oz Holp-dape together: namelie / from the
f Deut. 5.b. Greatest oz Principallest fourth /^e euen to the very Smallest.

7. **B**E not likewise negligent oz slack, to present yourselues befoze the Lorde, in his High-festiual-times of the Holie-assembling: and
g Exod. 23.b. **34.b.** **Deut. 16.c.** obserue^e euenso thosesame, according to their right Ordinaunce / together with the Institutions and Rites/ like as the Lord your God hath commaunded thosesame to be obserued^e and ordained them in his Seruice of Loue/ So shall then the High-festiual-dapes of your Holie-assemblies, be named a
h Leuit. 23.a. right Holie-assembling/euenlike as the Lorde^e hath ordained thesame.

C 8. Forget not moreover, the Poore and Needie
which

which ¹ dwell among you / nether-yet also the ⁱ Leui. 29.
Widowes ^k and Fatherles : but let them sinke into ^{Deut. 15. a.}
your heartes / and consider of them , euen as your ^{Tob. 4. b.}
owne Soules : and ¹ withholde not the Almes nor ^k Esa. 1. c.
withdawe not your Healpe from the Needie : ^{Iere. 22. a.}
and be in like-manner comfozttable and frindlie (and ¹ Tob. 4. b.
that with all Counsaile and Infozmation of the ^{Esa. 58. a.}
Testimonies of ^y holie Spirit of the Loue of Iesu
Christ) vnto such as are in Distresse and afflicted
with Sorrowe / whenas they : with singleminded-
nes of Heart ; shall seeke Counsaile oz Comfozt at
your handes.

9. **T** D all these good and laudable Exercises
D yee Elders and Fathers of Families;
let your Mindes and Thoughtes stand alwayes
inclined : and holde you alwayes manlie in the
Wisdom, touching the Dzdering and Gouvernment
towardses your Families and Subiectes / So shall
then all those that haue intended oz stoode-minded
vnto Wrong and Falshod , stand-in-feare of you.
but yee shall be heartelie beloued of those that loue
the Righteousnes / and be likewise commended and
reuerenced ; in your good Gouvernment ; of all yps
right heartes.

The X V I I I. Chapter.

D yee Elders / which are becom gris A
sell with Age: Haue alwayes a prouident
oz carefull Eye , towardses your Wiues /
which : to becom of-mutual-beeing with
you ;

you; haue loyned or coupled themselves with you, as Fellowe-bodies of your Bodies / to their Preservation with you, in all Godlines: and beare alwayes a good Care ouer them: For/ for that they mought be preserved with you: in one Being of God and his Loue; yee shall nourrish and cherish them, as your owne Bodies: for they are with you one Fleash, of your Fleash / and one Bone, of your Bones.

a Gen. 2. c.
Math. 19. a.
Mark. 10. a.

2. Yee shall also, in all Orderlines: euenlike as Yee yourselves do walke in the Lawe or Ordinance of the Lorde; keepe your Wiues submitted vnder your Lawe, to all Obedysaunce: and nourrish and maintaine them euenso therein: with all diligence; to a fourth-going of the Righteousnes.

b Eph. 5. d.
Col. 3. c.

3. Permit them not likewise to doo or to leaue vndon any-manner of thing (be it then what it is) but onlie that which is agreeable to your Lawe: and liue and walke euenso with them, in all good Gouvernement and Orderlines / according to the Lawe or Ordinance of the Lorde.

B 4. And in all thissame, so loue, foster, and cherish your Wiues: nether more nor lesse; euen as your owne Bodies / and cleaue whollie vnto them, in one Loue with God and his Righteousnes. For euenso: to thesame Consozmitie-of-beeing; hath God preordained you to be One of-vniforme-beeing.

e Eph. 5. d.
d Math. 19. a.
Eph. 5. d.
1. Pet. 3. b.
e Gen. 1. c. 2. c

5. Forasmuch then as that yee to-gether are but one Bodie / therfore yee shall not saine nor couer you before each-other. but walke alwayes openlie and

f Gen. 2. c.
Eph. 5. c.

and vneduerdlic : in all naked Purenes ; befoze each-other : and haue euenso a good-pleasure, in each-others Bewtie and Purenes.

6.. For God hath^e created the Man in all nas g Gen.2.c.
ked Purenes oz Sinceritie / and in like-manner also his Wife : and coupled them to-gether in thesame naked Purenes : And vnto thesame naked oz vncosuered pure Bewtifulnes, are wee also All : thzough Iesus Christ and his holie Spirit of Loue ; called and bidden . For-that-cause it is likewise Gods Will and Good-pleasure, that pee together ; which are one Man and one Wife^e in the Lorde ; should h 1. Cor. 11. b.
alwayes walke : befoze God and befoze each-other ; Eph. 5. d.
in thesame naked Purenes of the godlie Fairnes^e and liue euenso : as one Bodie with each-other ; in all Sincere-purenes.

7. But let the Man be the^e Head / oz the Lorde i 1. Cor. 11. a.
of the Wife / euenlike as God is the Head oz the Eph. 5. c.
Lorde of the Man.

8. The Wife shall not out of herself,^e beare any k 1. Tim. 2. e.
rule oz-yet haue any Maistership . but with the Eph. 5. c.
Man oz thzough the Man, according to his D^e d^enaunce.

9. For-that-cause pee shall likewise : O pee C
Men and Elders in the godlie Wisdom ; haue a good regarde and a sharpe respect vnto your Wiues, as to marke whervnto they incline their Heartes : To your Lawe / oz from your Lawe : To your Freedom / oz from your Freedom.

10. Now if pee perceaue that they incline thet
Heartes to your Lawe / and to your Freedom /
so

11. Pet. 3. a.

so shall yee then haue also with each-other¹ one-manner of Lowe in the Lorde / one-manner of Faith in Iesu Christ, and one-manner of Freedom and Vnitie of the Heart, in the holie Spirit of Loue.

2 Ephe. 3. c.

2 Gen. 1. c.

11. Heere-in : O yee Elders and Fathers of the Howshelde; becom yee prudent and vnderstanding : and liue euensō concordablie with your Wiues ;^m as one Bodie with each-other ; to the Laude of the God of Life and his Glorious-lordlines : also groweⁿ and multiplie into many Thowsandes vpon the Earth / and bring the Earth vnder you, in all Vnitie of the vpright Life.

D 12.

1 Rom. 6. 14.

2. Cor. 5. b.

Withstanding, the Conclusion of Perfection of all that which is heere spoken / is This : That yee : O yee Men; shoulde not loue^o nor liue vnto yourselues. but alone vnto the^p Lorde your God, in all Loue and Peace.

1. Pet. 3. a.

2 Gen. 2. c.

Math. 19. a.

13. In like-manner also : O yee Wiues; yee shall not loue nor liue vnto yourselues. but alone vnto your¹ Husbandes : out of whose Liues and Bodies, yee are with them : in God and with God ; one^r Bodie, to their Healpe.

1. Cor. 11. a.

14. And living euē-thus with each-other in all Loue / so laude and praise : with Ioye and Thankes-giuing ; the Lorde your¹ God / for that hee hath not created you to any Seperation or Diuision. but hath ioyned you together : as One ; in one godlie Being. and that thesame God, is also your Head¹ and King.

The X I X. Chapter.

O yee

See Elders and Fathers of the A
howsholde : so many as ther are of you
in the Congregation of the Loue ; / see-to-
it : in any-case ; that pee be continuallie
mindfull of all thissame conuenient Orderlines &
Louelines , wherein God hath constituted and ord-
dained you, vnder the Obedience of his Loue : and
in all your Peaceablenes and Louelines , shewe
yourselues likewise ^alcuelie and frindlie , towards ^aEph. 6.2.
your young-bozne Childzen. And when-as y^e Mo-
thers haue your young Infantes on their Lapp/
and when they also sucke the Breastes of their Mo-
ther/then playe and dallie with them : and recreate
and reioyce yourselues euenso : in al-manner of Plea-
sant-sweetnes ; with your Wiues & young Babes.

2. In such-sort, shall pee : in all Sweetnes and
Louelines ; play, lest, and make-sport with the Suck-
lings : your young Infantes : : and bzing in their
Sight : whylst that they in the simple Innocentie,
peat sucke y^e Milke out of their Mothers Breastes ;
all whatsoeuer delighteth or pleaseth them / and can-
not destroy them. and deale or behaue yourselues
euenso with them , in all Consozmitie of their In-
fantie / and restraine them not from any Ioye or
Pleasure , in all what is commodious for them.

3. Let all thissame Louelines and delectable
Frindlines : with your Wiues and young In-
fantes ; be alwayes delightfull or wel-pleasing vnto
you : and vse euenso all your Amiablenes and
Gouernment ^bout of the Wisdom / So shall then ^bPro. 8.2.
your Wiues stand euermore submitted to your ^{Sap. 6.2.}
Lawe

Lawe or Ordinaunce / and must likewise needes laude and praise the Vertues of your Louelines / and the peaceable Being of your Wisdom . and so reioyce them with you in your louellie Societie : in such sort , that their Faces shall also stande also wayes very amiable and frindlie, to your Loue / to all Vnitie with your Heartes.

B 4. **W**et yet in all this same, looke well heerto, that pee beare alwayes a singular care
 c Eccli. 7.30. ouer your young Infantes / that they : thzough any-thing that they out of their Childishnes , take pleasure in ; desiroy not / nether yet hurt or hinder themselves . Suffer them not in any-case , to sucke the Breastes of any straunge Women . much-lesse then, the Breastes of Whoozes.

d Lam. 3. b.
 Eccli. 30. b.
 Eph. 6. a.

e Tob. 1. 4. a.

5. But when-as now your young Infantes ; are a little growen-vp / so that they can comprehend som difference, in their Vnderstanding and bring-fourth som Reason or Wittie-deuise out of themselves / Then shall pee weane them from the Milke of their Mother / as also fro their childish Delight or Pleasure : and begin euenso then ; from their Youth vp ; to set besoze their Eyes ^d the Lawe of the Lorde / and to teach them to ^escare God : and so as the time passeth-on ; according to their Growing-vp in Yeares ; geue them somewhat harder or stronger Meate ; then the Milke of their Mother ; for to eate / to a farther Nourrishing-vp of them therewith, in all Comelines and Modestie / vntill that they wax to be Youngmen.

6. Keepe them mozeouer : with all Diligence ;

vnt

Under your ^r Rod or Discipline : also accustome ^f Pro. 13.23. &
and exercise them : euen from their Youth vp ; to ^{Eccli. 30. a.}
liue according to the Lawe of ^y Lozde : and humble
alwayes their Heartes / Mindes / and Vnderstand-
dinges , ^r vnto the Feare of God.

7. Instruct, nourter, and exhort them also daylie ^g Tob. 1. a.
foz to stand-submitted vnto the good Nature of the ^{Eph. 6. a.}
Loue / and vnto the ^h meekminded Becing of our ^h Math. 11. c.
Lozde Iesus Christ.

8. **S**er-in / and in all Equitie , exercise and **C**
traîne-vp daylie pour Childzen : and let
not in any-case, the Chasteonable-instruction ^r cease ⁱ Eccli. 30. a.
ouer them / vntill that they : in the Lawe of ^y Lozde /
and in the Feare of God ; haue obtained well ^k exer- ^k Heb. 5. c.
cised Mindes / and are euenso : with all wel-dispo-
sed Obedience ; attained or growen-vp vnto the
Age and Vnderstanding of Youngmanship .

9. Howbeit , thys Chasteonable-instruction
; which serueth foz the weaned Childzen ; ought to be
don with conuenient Distinction or approued Dis-
cretion / therafter as the Childzen are young or
olde / great or little / vnderstanding or ignozant.
and therafter as they are simple or wise in ^y Euell /
to thende that they all may growe vp aright : with
good Exercise ; vnto the vpzight Vnderstanding /
and be nourrished and bzought-vp to Childzen of
the Kingdom / foz to vnderstand the Instructions
of the Wisdom / and the Proverbes of the godlie
Vnderstanding.

The X X. Chapiter.

A

Yee Elders in the Wisdom/ and
yee Fathers of e howsholde in e Loue :
Beare : in any-wise ; alwayes a singular
care ouer your young^a Daughters: But

^a Eccli. 7. c.

especiallie, when-as their Breaſtes begin to growe
vp / and that they wax marriageable / That they at
no tyme applie oz geue-ouer their mindes to Light-
behaviour / ether-yet haue any-thing to doo : oz be
conuerſant ; with the^b Wanton-dallpers / oz turne
themſelues to any Whorſdom/ leſt that they ſhould
bzing oz cauſe any Shame oz Infamie , in the Fa-
milie of Loue.

^b Tob. 3. b.

2. Teach them betimes : out of Vnderſtanding ;
to vſe Pollicie oz Prudent-warines againſt the
Straungers , which com-vnto and aſſault them
; with ſubtil ſetches ; ſo2 to ſpoile them of their Ho-
neſt-fame and Chaſtitie .

3. For-that-cause, yee ſhall daylie exhort your
ioug Daughters to all Foresightfulnes: and teach
them alſo to vſe good Circumſpection againſt the
Whoremongers/ to thend that they ſuffer not them-
ſelues by any meanes , to be defiled oz diſhoneſted :
and nourriſh oz bzing them vp euenſo : in all Fores-
ightfulnes oz Prudent-pollicie ; vnto all Purenes
of Life : and keepe them in all good Nourtour and
Honeſt-behaviour / vntill that they : with pure
Bodies ; be iopned-together : in the holie Matris-
monie ozdained by God ; vnto their Husband.

^c Eccli. 7. b.

1. Cor. 7. c.

B 4. But when-as now the Time of your weaned
Childzen , to thattayning of the Elderdom of
their Youngmianſhip, is once fulfilled/ As that they
are

are growen up : in all good Discipline and Order ;
 euen vnto their Youngmanship or Approching of
 their manlie Being or Estate / and stand-inclined
 to That which is right and lawfull: also rest good-
 willing to increase in all Vertues. and to submit
 themselves obedientlie vnto the^d Counsaile of their
 Elders : and that they begin euenso to attaine vnto
 to the manlie Agednes / and to growe-up thertn/
 So shall not then those Good-willingons be from
 thence-fourth compelled or driuen by way of correc-
 tion : like young vnlearned or vnwilling Childzen ;
 to the obseruation of the Lawe or Obediãce of
 the Lorde. but men shall set fourth before them , the
 Faith of Iesu Christ, to Righteousnes. and euenso
 begin to talke with them of y^e manlie Agednes / and
 of That which is more-neere vnto the Godlines /
 then is the Mourtouring : or Chastisement-of-disci-
 pline; vnder the Lawe. and holde-fourth likewise be-
 fore them, the Crowne^e of the manlie Wisdom/the
 which the Man of God : in the Elderdom^f of the
 Man Christ; receaueth/or becometh crowned ther-
 withall : and what an vpright and lonelie Conuers-
 sation or Being of sincere Righteousnes, hee then
 inheriteth . and therto also, of the Kingdom of the
 God of Heauen / and of the spirituall and heauenlie
 Riches^g of the godlie Mysterie.

d Pro. 1. 2. 3. 4.
 Eccli. 6. c. d.

e Pro. 4. b.
 Eccli. 1. 25. d.
 f Eph. 4. b.

g Math. 13. b.

5. **S**er-in now / and in such-like , exercise and
 trayne-up your Youngmen or Those
 that are growing towards Mans-estate : and
 confirme or establissh them in the Nature of y^e Loue,
 with the godlie Wisdom of the Trueth of God

and Christ, and with the holie Vnderstanding of the holie Spirit of Loue.

C 6. Looke to them also and cause them with all diligence, that they do daylie glasse and adourne oz garnish themselves well in the Glasse of Righteousnes / to thende that they may^h increase fourth-a-fourth, in the godlie Wisdom and vpright Righteousnes and Holines / til-vnto the perfect Vldage of the holie Vnderstanding of Iesu Christ and of his holie Spirit of Loue.

^h Iam. 1. c.

7. Now in this meane-time, whylst that the Youngmen are thus a growing-vp: in all goodz willing Obedience; vnto theⁱ Vldage of the Man Christ, and that they profite oz increase-them in the holie Vnderstanding of the holie Spirit of Loue / yee shall permit them to be conuersant with the Elders of the holie and godlie Vnderstanding / and with the Counsaile-lordes in the Familie of Loue: also to talke of Wisdom and Righteousnes / and of the Mysterie of the Kingdom of the God of Heauens. to demaund oz propound-question therof / to heare^k the Resolution thereon / and to answer therevnto / as also to make-manifest the Secreatnes of their Heart.

^k Math. 13. b.
^{Luk. 8. b.}

D 8. In which godlie Speeches oz Communications one with an-other, yee shall teach the Youngmen, out of the Testimonies of the holie Spirit of Loue / to vnderstand the right difference, betwixt Death,^l and Life / betwixt Darknes, and Light / betwixt the Destruction, and Preservation / and betwixt the Condemnation, and Saluation.

^l Deut. 30. b.
^{Eccli. 15. b.}

9. Teach

9. Teach them to knowe effectuallye and vprightlie, ether-other of those two Wayes/that they may also well and rightlie^m discern the true difference of ^m Pro. 4. b. thosesame^{*} and so liue and walke aright in the vpright Wayes of Life and Trueth, vnder the Obedience of the Beleeif and of the Loue.

The X X I. Chapiter.

When now then your Young^s A men are thus nourished and brought-up/ and that they : from their Birth sozward; haue attained vnto y Age of thirtie Yeares/ and are com to their manlie Age/ and that they haue Beardes, like Men/ So shall yee then talke freelie with them, of the Kingdom of the God of Heauens/ of his vpright Righteousnes / and of his secreat Mysterie : in like-manner also, of all pzo^s found oz deepe-groundlie Wisdom and heauenlie Vnderstanding.

2. Yee shall mozeouer geue them leaue, to be alwayes with you / oz to sit with you vpon the Seates of y Elders oz Wise/ soz that they mought euenso among you, daylie heare the Secreat-my^s steric of all Matters : which concerne the Right and the Trueth ; / and also argue oz talke therof.

3. For at thatsame time of their Elderdom, it is geuen them to knowe y Trueth/ and they are able to vnderstand the Mysterie^{*} of the Kingdom of^a Math. 13. b. God : as also to declare and speake-fourth thesame, ^{Luk. 8. b.} out of the secreat Parables of the Wise.

B 4. Therfoze shall those bearded Men : in their Knowledg of the Trueth ; haue the Libertie, for to vtter-fourth ; in all Boldnes ; the heauenlie Reuelations of the Kingdom of God ; according to the Declaration of the Testimonies of the holie Spirit of Loue ; among the Elders which are gray or grisell of Heare : and euenso first-of-all , make-manifest or declare their Vnderstanding in the godlie Thinges, to the Elders / ereuer they speake therof among the Disciples.

5. And euenso : after a due Examinatiō or Ouer-hearing of their right Knowledg , in the Testimonies of the holie Spirit of Loue ; they shall obtaine a free Permission of you , to euangelize ; among the
b Math. 24. b. Good-willingons vnto the Loue ; the ^b Euangelie of the Kingdom of God and Christ , and also to teach and exhort the Disciples of the Woorde , to the vpright Righteousnes and godlie Holines: On this condition / namelie / that they : in all their Ministratiō ; shall deale and communicate ; vnder the Obedience of the concordable Counsaile of ^h Elders in the Familie of Loue ; with the Wisdom.

6. **E**uen-thus verelie ; in ysame holie Fourme or Estate ; shall than those dayed or aged Men , be ordained or receaued into the holie and godlie Matrimonie / and be married ; according to the right Ordinaunce of the Lorde ; vnto the holie and chaste Virgins of the vndefiled Doctrine of the godlie Vnderstanding : and be likewise knownen to be meete , to be fruitfull Fathers in the Familie of Loue / to the Procreation of the pure and chaste
Gener

Generation/which is wel-pleasing befoze God^e and very louelie and acceptable with Men. as also to Fellowe-ministers of the holie & gracions Woord/ which God hath ^a raised-vp in the Howse of the ^d Ier.33.b. Loue of Iesu Christ, according to his Promises/ to all Concorde and Peace ^e vpon the Earth, vnto ^e Luk.2.b. Men which are good of Will.

7. In which Prospering and Going-forward of **C** the holie and godlie Conuersatiō of these righteous Men, vnder the Obedience of the Loue / God will geue a long Life vnto thesame Men: in such-sort/ that they shall attaine vnto the full Oldnes of their Yeares/ and see or behold their Childzen and Childzens-childzen, ^f vnto the thirde and fourth Generation, in Righteousnes. ^f Tob.9.e. ^g Psal.128.a.

8. For in their iust Life, they shall becom grape or grisell with Age. They shall likewise be known to be true Priestes; which are meete to minister in the Sanctuarie; / and righteous Fathers of the Howsholde (which are taught to the Kingdom of Heauen/ and are meete to bringfourth; out of the Treasure of their Heartes; ^g the New and the ^g Math.13.f. Olde) / and be esteemed and ^h reuerenced for Such. ^h 1.Tim.5.b.

The X X I I. Chapiter.

These Elders and daped or wel-aged Men in the holie Understanding; when-as they now are becom gray with Age; shall be esteemed as Fathers, in the Congregations / and also be called Fathers: and

fit likewise in Judgment : vpon the Judgment-seates ; with the Chief-elder / also heare the secreat Counsaile of the Chief-elder / and geue-fourth their voyce therin, with hym.

a 2. Par. 10. a.
Eccli. 25. a.

2. For-that-cause also these Elders with gray Heares, shall not keep their Counsell with y^e Young-men / but with the daped^r Elders / which also : like vnto Themselves ; are waxen-gray with Age.

b Eccli. 8. b.

3. For by the daped Elders with gray Heare, the^b Wisdom / and the Circumspection or prouident Pzudence, is to be found. as also all good and well-advised Counsaile, to all Peace and Concorde / and to all Preservation & Welfare of y^e Congregation.

4. Consider and haue a good and singular regard heerevnto, yee Elders and Fathers : For all thissame that I heere testifie and expresse vnto you, is the mostholie Ordinaunce of the Familie of Loue / and the vpright Conseruation of the manlie Generation, in the Righteousnes : namelie / from the Mans Youth vp / till vnto his Age of the gray Heare.

c Pro. 4. a. b.

5. For-that-cause also, thissame Ordinaunce is the true Counsaile of the^c Wisdom / which bringeth with it the Rest of the Children of God. and induceth or leadeth the Man vnto the everlasting Life.

B 6. O Yee Fathers of Families and yee Counsaile-ordres ouer Countries : Take thissame ; in anycase ; effectually to heart. and rule all your thinges wisely, according to thesame Counsaile / to thend that the Kingdom of Loue and of Peace, may remaine and stand-fast eternally in all Conz

Concordablenes, vnder the Obedience of the Loue.

7. And keepe oz retaine all that which I presents
lie holde-fourth besoze you, in your Memorie oz
Remembrance/^d and write thatsame in your Heares <sup>d Deut. 12. 2.
Pro. 4. 2.</sup>
tes: For thesame is the Kernell oz Pith of the holie
Vnderstanding / wherthzough the Countries may
be well pzeserued oz kept-in-safetie / and the People
likewise nourrished and maintained, in all good
Peace and Tranquillitie.

8. For-that-cause : O yee Elders and Wise;
make alwayes : according to this Counsaile; all
good Virueiance oz Prouision for your Children
and Youngmen / that they without any hurt oz im-
pediment; may be nourrished-yp, vnto their manlie
Old-age. And gouerne you al-thinges well.

9. Growe and multiplie : ^e Till the Earth / and C
bring thesame in subiection vnto you: and beare-do^e ^{e Gen. 1. c. 9. 2}
minion ouer all Cattell, which liue vpon the Earth.

10. Some and reape / and gather you together
much Fruites : and vse oz accomplish all thinges in
conuenient season.

11. Eat your Meate with Ioye, according to
all the Lust oz Appetite of your Soules: and drinke
likewise, of the Increase of your Vine.

12. **M**ake not in any-case your Garden-of-
pleasure : which is full of all delectable
Herbes, seruing for the pzeseruatiō of Health / and
full of all goodlie Flowers, of sweete and odozifes-
rous Smell / as also full of all delightfull Plantes
of delicate oz wel-relished Fruites; common besoze
eueryone: but keepe his Walles in firme Stabilitie /

and haue alwayes a carefull Eye vnto the Entrance into thesame/ that no vncleane and corrupt Thing enter therein.

13. But walke oz recreate-you in thesame, with the Elders and Aged/and delight yourselues with them, in all the Delectablenes and Garnishing of thesame.

14. And for his pretious Riches and bewtifull Garnishings cause/ it behooueth you to keepe well and warelie his Entrance, from Many / to thend that thesame may euenso remaine safe and in good Preservation: and that the Children of the Kingdom / and all Those that are made Heyres in the spirituall and celestiall Riches of the holie Spirit of Loue, may alwayes enter and walke therein and recreate themselves in thesame.

D 15. **S** Ardermore / pee shall not talke of your Seecretes (ether-yet vtter your Mysteries) openlie oz nakedlie, in the Hearing of your young Children / and Disciples. but spare not thesame in the Eares : oz Hearing; of y Elders/which can vnderstand thesame / and are able to beare oz away-with the Sound therof. For it is geuen vnto the Elders to vnderstand the priuie Mysteries of the Wise/ and to expound their Parables.

16. Also, when that pee haue anye-thing to deale-in, that is to be wrought with any prudent Counsaile/so attempt and execute then thesame with the Counsaile of the Wise which are becom graye with Age: and persourme all your Matiers with and by their Adulse: and be euenso foresightfull and

f3. Reg. 12. a.

Eccli. 25. a.

g Math. 10. b.

and vnderstanding : according to the Doctrine of
the Wisdom of the holie Spirit of Loue; in all your
Dealing and Purposes . and growe alwayes soz
ward, to a full Inlarging of the peaceable King-
dom of the Loue.

17. **T**he Lorde blesse and strengthen you in
his Loue / and confirme you with his
holie Spirit / Wherby that yee may alwayes : in
all Firmnes ; so maintaine and vpholde vnto the
God of Life, his Workmanship or Building of the
Howse of his Loue , in all vpzright Rightes-
ousnes / as-that the God of Life may
haue a Good-pleasure , to dwell /
toⁿ liue / and to walke in the
Familie of his Loue ,
soz-euer-and-euer.

h Leui. 26. b.
2. Cor. 6. b.

AMEN.

That com-to-passe
euenso.

*Take it to heart : and reuolue vuell these
Proverbes of the godlie VVisdom.*

CHARITAS EXTORSIT PER HN.